

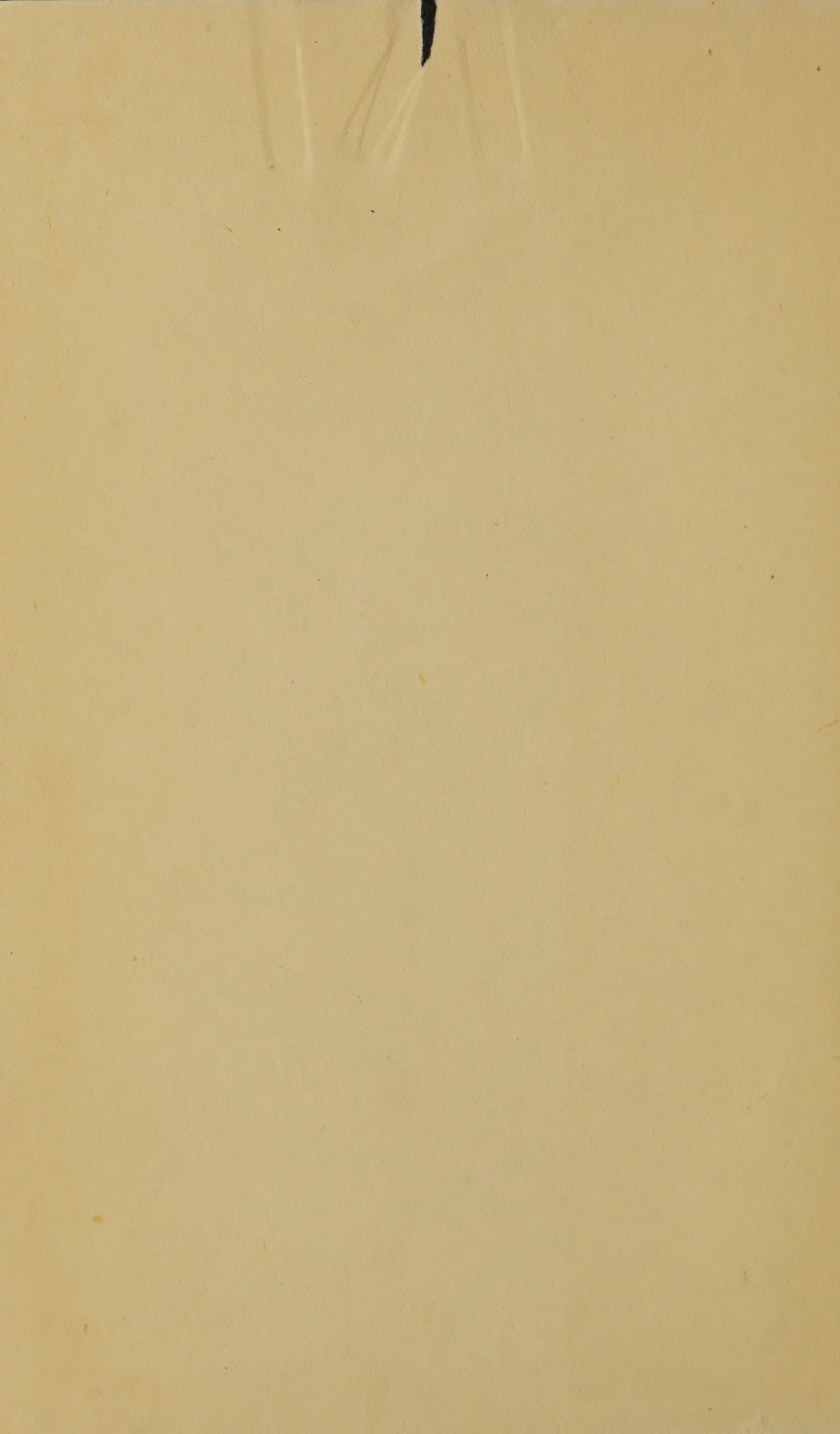
THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

25

99

94
w

3 Dec
7



Library of the International Institute for Psychical Research—Vol. I

Edited by
The Hon. RALPH SHIRLEY

DISCARNATE INFLUENCE
IN
HUMAN LIFE

133.9
B919d

DISCARNATE INFLUENCE IN HUMAN LIFE

*A Review of the Case
for Spirit Intervention*

By
ERNESTO BOZZANO

Translated by
ISABEL EMERSON

LONDON
INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH
WALTON HOUSE, WALTON STREET, S.W.

JOHN M. WATKINS
21 CECIL COURT, CHARING CROSS ROAD

Printed in Great Britain by Butler & Tanner Ltd., Frome and London

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

EDITOR'S FOREWORD

A FEW words should perhaps be said by me in my capacity as editor of the Library of the International Institute for Psychical Research, of which Signor Bozzano's informing work on the problem of the solution of the agency underlying metapsychical phenomena is the first volume.

Since the evidence in substantiation of these phenomena has accumulated far beyond the most sanguine expectations of those who upwards of half a century ago first took upon themselves the task of investigating this very difficult and elusive subject from a scientific point of view, it has become impossible to treat the observed occurrences, at least as regards a very important portion of them, as otherwise than facts which science is bound to accept and therefore to attempt to explain. Whether this explanation in the final upshot shall be animistic or spiritistic or shall be held to partake of both characters is a matter upon which hitherto there has been no general consensus of agreement.

An attempt was made at a comparatively early date to offer telepathy, telemnnesia and kindred ill-understood laws of the Subconscious as an all-embracing solution of the observed phenomena. But by degrees many well-substantiated cases were brought forward for which this hypothesis appeared to offer no adequate explanation. There were, however, many who, like Professor Richet during the major part of his scientific career, clung persistently to some such explanation and it was attempted to argue that the powers of the Subconscious were more far-reaching than had hitherto been suspected and that if these were only sufficiently apprehended no valid exceptions would be found to override or disprove the hypothesis that had been advanced.

It was one, nevertheless, that so ardent a supporter as Professor Richet himself felt compelled by the indisputable evidence of fact in the long run to abandon.

EDITOR'S FOREWORD

The object of the present work is to show, as Signor Bozzano well points out, that the proofs of spirit identity obtained through personal communications from the other side are but a single skein in the sum total of the evidence which may be advanced in defence of the alternative spiritistic hypothesis, and that not only apparitions of the deceased but also animistic phenomena obtained through the intermediary of the living, supply by their implications no less convincing support to the thesis that the conscious spirit of Man can operate independently of his physical form and must therefore be held to survive its dissolution.

In the course of his argument Signor Bozzano disputes the view that the subliminal faculties are subject to the law of biological evolution. He contends that if this were so they would have evolved *pari passu* with the physical and intellectual powers of mankind which is obviously not the case.

The conclusions of Darwin as to the agencies through which evolution came about have been subject during recent years to no little criticism, but it is generally admitted that "natural selection" played a very considerable, if not a predominant part in this process, whatever other influences may have been simultaneously in operation. Signor Bozzano contends that such a process, if acting on the subliminal faculties, would have led to their fuller development on account of their apparent utility to man, whereas all the evidence we possess points to the conclusion that they are no more evolved in the most civilized races of the modern world than they were in the case of our earliest ancestors or indeed in the most primitive types of mankind at present existing.

I would add that the quotations from the *Journal and Proceedings of the Society for Psychical Research* are made by courtesy of the Council of the Society, who it must be understood disclaim all responsibility for the deductions drawn from them or the views expressed in regard to them, which are entirely those of the author of this book.

RALPH SHIRLEY.

PREFACE

IT is necessary, in the first place, for me to inform my readers as to the origin and nature of the present work, which is not a new work in the true sense of the word, neither was the idea of writing it my own.

This is how it came about.

The Organizing Committee of the International Spiritualist Congress of Glasgow, to be held in the first week of September of the present year (1937), wrote inviting me to take part in it, offering me the honorary post of vice-president of the Congress, and requesting me to contribute a résumé of my work on the theme : " Animism or Spiritism : which explains the facts ? " A formidable undertaking, since it meant summing up the greater part of my work during forty years ; but the theme appealed to me as theoretically very important. So I accepted the invitation unhesitatingly, and since the time was short and the task immense, I collected all my publications on the subject : books, monographs, pamphlets, magazine articles, and set to work without delay.

An important section of my works was excluded from the résumé, since the development of the theme required the refutation on the basis of facts of the anti-spiritualist objection according to which, it not being possible to assign limits to the supernormal faculties of telepathy, telemnesia and telesthesia, it will never be possible to demonstrate experimentally, and therefore scientifically, the existence and survival of the human spirit. This gratuitous objection refers exclusively to the cases of spirit identification from personal details furnished by the dead communicators, cases which would lose all demonstrable value if the objection turned out to be well founded ; inasmuch as they could then be explained *en masse* by the powers of the subconscious, which would succeed in extracting the information in

PREFACE

question from the subconscious of those absent living persons who knew the deceased communicators (telemnesia).

This being the case, it followed that if it were desired to eliminate beforehand every possibility of criticism of the conclusions arrived at in the present work, it would be necessary to omit all mention of my investigations of the cases of spirit identity of the nature indicated, and still more of my laborious work of comparative analysis of the revelations made by the dead as to the environment in which they find themselves.

This accordingly is what I have done, thus causing to emerge from the facts a metapsychical truth which, although very evident, had been completely forgotten by the supporters of the objection in question. I allude to the fact that the proofs of spirit identity founded on personal information furnished by the deceased communicators, far from being the only proofs obtainable for the experimental demonstration of survival, are in reality only a single unit of proof among the multiple proofs to be drawn from the whole complex of metapsychic phenomena, and above all from the supernormal manifestations of extrinsic order, which, not *depending* on the persons themselves, are *independent* of the powers of the subconscious. Such, for example, are the cases of "apparitions of the deceased at deathbeds," and "apparitions of the deceased soon after their death," besides other important categories of metapsychic phenomena collected and commented on by me in the long and exhaustive Chapter V of the present work.

By so doing I claim to have succeeded in demolishing the only hypothesis at the disposal of our opponents for neutralizing in any way the spiritistic interpretation of the higher forms of mediumship; with the consequence that to the problem set me: "Animism or Spiritism: which explains the facts?" I may readily reply in the following terms: "Neither the one nor the other succeeds *by itself* in explaining the whole complex of supernormal phenomena. Both are indispensable for the purpose and cannot be separated, since both are the effects of a single cause; and this cause is the human spirit, which, when it manifests in

PREFACE

transient flashes during 'incarnate' existence, determines animistic phenomena, and when it manifests in a 'dis-carnate' condition in the world of the living, determines spiritistic phenomena."

This, and this only, is the legitimate solution of the great problem, since it is the mathematical result of the convergence of all the proofs resulting from the metapsychic records taken as a whole.

I think therefore that I have accomplished a profitable work in the service of the cause of Truth ; a work which turned out to be more formidable than I had expected, since I soon saw that the arguments and comments on the cases, in the special form in which I had expressed them, were not adapted to a work of general synthesis ; so that I had to revise and rewrite here and there ; and rewriting is more difficult than writing.

However, now that I have finished, I am glad the Organizing Committee of the Glasgow Congress induced me to summarize my evidence, since from the synthesis of my many publications—long, short, or in the form of magazine articles—when condensed in a small volume, there emerges incontestably the spiritistic solution of the mystery of Being.

ERNESTO BOZZANO.

CONTENTS

CHAP.		PAGE
I	EVOLUTION AND THE SUBCONSCIOUS	I
II	LIMIT OF THE SUBCONSCIOUS	28
III	THE LIVING COMMUNICATOR	39
IV	PHENOMENA OF BILOCATION	101
V	SUMMARY OF EVIDENCE	150
	CONCLUSION	264

GLOSSARY

Apports.—The penetration of an object of any kind into an hermetically sealed room.

Asport.—The same phenomenon inverted. Disappearance of any object of any kind from an hermetically sealed room.

Autoscopy.—Seeing one's own phantom at a distance from oneself. A phenomenon which is frequently of a pathological order, but which can on certain occasions represent the first degree of bilocation.

Bilocation—i.e. duplication. The subject is conscious of being transported outside his physical body while in full possession of his (psychic) faculties, and sees his body lying inert and lifeless by the side of him. Frequently it happens that the subject is transported to some distance from his physical form and enjoys actual perception of what occurs at the spot to which he is transported.

Cenesthesia.—The apprehension of sensations which reach us from our internal organs which enable us to perceive our internal condition, in a confused but nevertheless genuine manner. These sensations render us aware of the nature of our being. We are ourselves because we have these particular sensations of which we are not ordinarily conscious but which react on our intellectual state.

Cryptesthesia.—Term indicative of all supernormal manifestations of a mental order. For example, the phenomena of telepathy, telesthesia and clairvoyance, whether in relation to the past, present or future. It is the recognition of the fact that human intelligence has means of acquiring knowledge which is outside our normal comprehension. (Charles Richet.)

Cryptomnesia.—Latent memory of facts apparently forgotten. The recollection of these, even when it appears to have entirely vanished, may reappear in full, with complete accuracy, either in a case of imminent personal danger or in states of hypnosis, somnambulism or trance. (Flournoy.)

Ideoplasty.—Modelling living matter by means of the imagination. The Ideoplasty imposed by the facts is the essential thing. The imagination must not be regarded as subsidiary or as a product of matter. On the contrary, it is the imagination which models the matter and gives it its form and attributes. (Dr. Gustave Geley.)

Metagnomy.—Cognitions outside the scope of ordinarily ascertainable knowledge.

Misonism.—Aversion from new ideas. Distrust of departure from accepted standards. (Lombroso.)

Monoideism.—Tendency of the judgment to be monopolized by a single idea. The subject is completely dominated by a single conception and is unable to conceive any notion of an opposite or antagonistic character.

GLOSSARY

Narcosis.—Sleep induced artificially by the employment of narcotics.

Preagonic.—Preceding the crisis.

Psychography.—Writing automatically, that is to say, without awareness of what is being written.

Psychometry.—Inherent memory of objects. This hypothesis implies that matter, or alternatively the ether, which links up its component elements, has the power of conserving traces of events which occurred in its environment. These traces can be sensed by mediums or clairvoyants and convey to them subjective visions relating to the events in question. (Buchanan.)

Psychopathy.—Used to denote various mental affections such as fixed ideas, perversion of the senses, etc.

Psychorrhagic Diathesis.—A tendency to detach or power of detaching some psychical elements in such a manner as to produce phantasmal appearances. (Myers.)

Somatic.—Of or relating to the physical body as opposed to that which relates to the etheric body.

Telekinesis.—Movement of objects at a distance without physical or mechanical contact. A term which applies to the force which produces the movement of an inanimate object in a direction contrary to the recognized action of the law of gravitation.

Telemnesia.—Reading in the memories of others without limitation of distance. In telepathy the "percipient" is in passive reception of the active mental states of the "agent." In an opposite sense the word "Telemnesia" (coined by the late Professor Hyslop) is applied to cases in which these parts are inverted and the "percipient," instead of remaining passive becomes the active agent and exercises at a distance supernormal faculties in order to delve into the subconscious of the living, without any distance limitation, and thus acquires information regarding a deceased person whom he unconsciously impersonates. The assumption contained in this hypothesis is of doubtful validity.

Telesthesia.—Perception at a distance, involving a direct perception or sensation of objects or sensing of conditions, independently of the recognized channels of perception. It is assumed that no known mind external to the percipient's can be suggested as the source of the information obtained. (Myers.)

Xenoglossy.—A term suggested by Professor Richet for the purpose of distinguishing between "Polyglot Mediumship" proper, in which the mediums speak or write in a language unknown to them (and sometimes also unknown to any person present) and the kindred but essentially different cases of *Glossolaly*, in which somnambulistic subjects speak or write in non-existent languages evolved from the recesses of their own subconsciousness. *Xenoglossy* is the term applied to the former occurrence.

CHAPTER I

Evolution and the Subconscious

IT was in the year 1891—a memorable date for me—that I made my first contact with psychical research. It came about through Professor Ribot, editor of the *Revue Philosophique* happening to send me the first number of the *Annales des Sciences Psychiques*, in which mention was made of telepathy. This incident decided once for all my future as writer and thinker. Hitherto I had been exclusively and passionately absorbed in scientific philosophy for which I felt a strong vocation, and Herbert Spencer was at that time my idol. For two years I had ardently and uninterruptedly studied, annotated and classified the whole content of his imposing and encyclopædic philosophical system, in order to plunge headlong into controversy, vehemently opposing all those who dared to criticize the arguments and hypotheses formulated by my revered Master. I had become the apostle of my idol; which means that I felt and thought in all things like Herbert Spencer, and the positivist-mechanistic concept of the universe was my profession of faith. Let me add that, while I admired the supreme wisdom of the great philosopher who had detached himself from the gross materialism of his day, dedicating the first part of his *First Principles* to the theory of the "Unknowable," and thus affirming his own agnosticism as regards the immense mystery of existence—while, I say, I admired the supreme wisdom of one who acted thus, nevertheless the concluding synthesis of my philosophical opinions gravitated decidedly towards the orbits of Büchner, Moleschott and Haeckel, who denied the existence of a Supreme Being and of human survival. When writing in the philosophical reviews I consistently defended this opinion with a passionate ardour equal to that which I was one day to employ

DISCARNATE INFLUENCE IN HUMAN LIFE

in defence of a diametrically opposite but infinitely more satisfying cause.

I have thought it opportune to begin by recalling this period of my philosophical past, because the passionate ardour with which I now defend the cause of Spiritualism appeared to some critics an indication that the firmness of my convictions, far from being the result of a profound investigation of supernormal phenomena, was due to the influence of congenital mysticism, disturbing my calm judgment. Nothing is further from the truth ; no tendency to mysticism exists or has ever existed in me, and the fervour with which I defend my present philosophical convictions is merely the expression of my temperament as a writer ; so much so that when I fought in the ranks of the positivist-materialistic thinkers, I sustained my philosophical convictions of that time with equally impassioned ardour.

Having made this clear, I will proceed with my subject.

As before mentioned, I have devoted myself for forty-six years to metapsychical research, but during the first nine years I wrote nothing on the subject, for I soon came to realize the very great complexity of the new " Science of the Soul," and in consequence I felt the necessity of penetrating to its foundations, going back to its origins, investigating it in the history of civilized, barbarous and savage peoples, besides experimenting personally in every way and regardless of the labour involved. Following that mysterious law which brings together casually individuals having strong intellectual affinity and similar ideals and aspirations, I soon succeeded in founding in Genoa a select group of students of this subject, among whom were Professor Enrico Morselli, Professor Francesco Porro, Luigi Arnaldo Vassallo, the writer and journalist, and Dr. Giuseppe Venzano, a well-known professional man. I also succeeded in discovering and developing some excellent private mediums; besides experimenting later on for years with the celebrated medium Eusapia Paladino.

It will, however, be understood that although I had waited nine years before beginning to write on metapsychical subjects, I had employed my time usefully, since I now felt

EVOLUTION AND THE SUBCONSCIOUS

thoroughly prepared, and had earned the right to express publicly my opinion on this difficult subject. When I decided to enter the arena, it is noteworthy that the first article I published in the *Rivista di Studi Psichici*, at that time edited by Cesare de Vesme, was one in which I demonstrated that *Animism proves Spiritualism*. And from that time onward I have never ceased investigating the same problem in all its aspects: the fundamental problem of the correct interpretation of metapsychical phenomena, the solution of which in the spiritistic sense appears the only one capable of explaining the sum total of the evidence available.

However, from the point of view of the present work, the theme for which was suggested to me by the Organizing Committee of the International Spiritualist Congress of Glasgow (1937), I must at once state that in consequence of my having for forty-six years investigated the great question, subjecting it to all tests and considering it under all aspects, I cannot add anything new to what I have already published, and it is evident that I must limit myself to recapitulating in a small space the immense mass of work already accomplished.

The article to which I allude bore the title: *Spiritualism and Scientific Criticism*. It appeared in the *Rivista di Studi Psichici* for December 1899, and in it I refuted, on the basis of facts, the hypotheses formulated by the opponents of the spiritistic interpretation of manifestations of the dead. After this I followed up my advantage by attacking the opposing camp and demonstrating that, even if the cases of spirit identity were excluded, the fact of the existence of the subliminal faculties would still suffice to furnish incontestable proof of human survival. I will abstain from recapitulating the substance of the discussion, because having many times returned to the subject with an ever-increasing array of data and arguments, it is unnecessary to cite this first reference to the subject in question. The article ends with a kind of challenge, in which I thus express myself:

"Some persons may be doubtful or sceptical as to the existence of the phenomena on which my conclusions are based, but I will deal with them by putting this question:

DISCARNATE INFLUENCE IN HUMAN LIFE

‘ Are you disposed to recognize my arguments as incontestable, should the facts turn out to be in conformity with the truth ? ’ If so (and it cannot be otherwise), I ask no more, nor do I intend to trouble about anything further. Facts are facts, and will impose themselves, little by little, by their own weight, in spite of everything and everybody. It will suffice for me if the truth of the following statement be recognized : ‘ Your conclusions may be accepted as incontestable, provided the facts are true.’ As to the facts, I repeat, they will win their way. Spiritualists feel fully assured on that point.”

The facts to which I alluded were not cases of spirit identity, but selected episodes of animistic phenomena, such as “ thought reading,” “ telepathy,” “ vision through matter,” “ clairvoyance in the past, present and future ” ; an accumulation of evidences which sufficed to enable me to arrive at the conclusions stated—namely, the demonstration that “ Animism proves Spiritualism.”

Since I cannot avoid returning to the subject and elucidating it more fully, I shall draw on my other works for the illustration of this important theme, which is the basis on which the defence of the spiritistic theory rests. This will be made plain if it be taken into consideration that the tactics of the opponents of this theory consist in attempting to demonstrate in the first instance the manner in which the genesis of the subliminal faculties enters into the orbit of the biological evolution of the species ; after which, having got rid of a very grave initial obstacle, they consider themselves authorized to amplify at will the supernormal powers of the faculties in question, in proportion as incidents of spirit identity take place, which are inexplicable by naturalistic hypotheses. These amplifications have now reached such a pitch of exaggeration as to confer on the human subconscious the divine attribute of omniscience !

From what has been indicated, it follows that the first objection to be refuted, or if we prefer, the first error to be rectified in the opinion of our opponents, centres round the fact that they use for their own ends the subliminal faculties, inasmuch as they take for granted that the dis-

EVOLUTION AND THE SUBCONSCIOUS

turbing enigma of the existence in the human subconscious of marvellous and practically useless faculties, has a naturalistic explanation ; and they also assume that they have attained their object by formulating various hypotheses, which, although inconsistent with each other, all agree in assuming that the subliminal faculties enter into the orbit of the law of biological evolution. This last condition is indispensable in order to justify scientifically their naturalistic origin ; for if the faculties in question were to be found independent of the law of biological evolution, such a fact would prove their spiritistic origin, with the resulting theoretical conclusions.

These are the various hypotheses formulated :

1. The subliminal faculties are a residuum of atavistic faculties which have become gradually atrophied through natural selection because they have proved useless to the ulterior biological evolution of the species.

2. The subliminal faculties are abortive rudiments of senses which have never evolved and never will evolve, because they are useless to the species in the struggle for life.

3. The subliminal faculties represent so many new germs destined to evolve in the course of centuries, until they emerge and become stabilized in the species.

4. The fact that in certain individuals sensory faculties of a supernormal order manifest transiently here and there, does not imply that these same faculties are latent in the subconscious of all.

These are the hypotheses with which our opponents persuade themselves that they have forced the subliminal faculties to enter into the orbit of the law of biological evolution.

This being the position adopted, it is necessary to show our critics how everything combines to demonstrate the contrary ; that is, that the subliminal faculties are not and cannot be the result of the biological evolution of the species ; and that in addition these conclusions would hold good also if the hypothesis were true that these same faculties are destined to evolve and become stabilized in the species in a far distant future. This last hypothesis, however, proves untenable in face of a comparative analysis of the facts ;

DISCARNATE INFLUENCE IN HUMAN LIFE

just as the other minor hypotheses enumerated above prove equally so.

I will now take up the argument, and will first of all eliminate three of the hypotheses referred to, which are so inconsistent that they possess no theoretical value.

For the sake of clearness, it will be best to begin by recalling that the evolutionary theory rests on two biological laws which are indissolubly connected with each other : that of *spontaneous variations* in living organisms ; variations which, if they prove useful to individuals in their daily struggle for life, tend to become gradually fixed and to evolve in their descendants ; and secondly, on another law, that of *natural selection*, which is demonstrated by the fact of the progressive extinction of those individuals less adapted to the struggle for life, and in the *survival of the fittest* ; this leads necessarily to the elaboration of organisms permanently provided with the senses and faculties most suited to the environment in which they live.

Applying this biological law to the first of the hypotheses mentioned, wherein it is affirmed that *the subliminal faculties are the residuum of atavistic faculties which became atrophied through natural selection, and this because they had become useless to the ulterior biological evolution of the species*, it will be seen at once that the hypothesis is in open contradiction to the facts. To become convinced of this, it will suffice to consider how the struggle for life takes place in practice in the human species. From the chief of a savage tribe seeking to penetrate into the mind of his adversary, to the general of a modern army intent on foreseeing the movements of the enemy so as to circumvent them ; from the tyrant of antiquity who watches suspiciously over his flattering courtiers, to the judge of our own times who seeks to discover the criminal's secret ; from the statesman who strives to embarrass the plans of the leader of the opposite party, to the greedy merchant who spies on his rival to outwit him ; from the unhappy lover who watches every step of his hated rival, to the jealous husband who seeks in the eyes of his wife the proof of her guilt—everywhere among men there has always been an incessant desperate struggle to read the

EVOLUTION AND THE SUBCONSCIOUS

minds of others ; and all this takes place necessarily and inevitably because the struggle for life compels it. It follows that if the species had at one time been furnished normally with the senses of telepathy and clairvoyance, these, far from becoming atrophied by disuse, should have grown and evolved rapidly in their descendants, according to the law of evolution, which would have led to the gradual extinction of the individuals imperfectly furnished with those senses, and to the survival of those better equipped.

All this appears to me so evident that there is no need to enlarge further upon the theme.

For the same reasons the second hypothesis under consideration appears equally unsustainable. Lord Balfour expresses it in these terms :

“ For what says the theory of natural selection ? Why this, among other things : that there has gradually been elaborated by the slaughter of the unfit and the survival of the fit, an organism possessed of senses adapted to further its success in the struggle for existence . . . And, if this be so, is it not in itself likely that here and there we should come across rudimentary beginnings of such senses ; beginnings never developed and probably never to be developed by the operation of selection, mere by-products of the great evolutionary machine, never destined to be turned to any useful account ? And it may be—I am only hazarding an unverifiable guess—it may be, I say, that in these cases of the individuals thus abnormally endowed, we really have come across faculties which, had it been worth Nature’s while, had they been of any value or purpose in the struggle for existence, might have been normally developed, and thus become the common possession of the whole human race.” (*Proceedings of the S.P.R.*, Vol. X, p. 7.)

We have seen, on the other hand, how the great utility of such faculties would have coincided in an incontestable manner with the line of development imposed on the human species by the struggle for life. That point established, there is no need to produce other arguments to demonstrate that the hypothesis referred to is mistaken in its premises, and does not hold good in face of the facts.

DISCARNATE INFLUENCE IN HUMAN LIFE

I will pass, therefore, to the fourth hypothesis to be eliminated, according to which *the fact of the manifestation of supernormal faculties in certain individuals does not at all imply that these faculties exist in a latent state in the sub-conscious of all*. This last hypothesis is indispensable to the supporters of the naturalistic thesis, since it is necessary for the corroboration of the assertion that the subliminal faculties, like the normal sensory faculties, have their origin in a single biological law: that of "spontaneous variations," variations which by virtue of the complementary law of natural selection would gradually become generalized in the species.

At first sight nothing would appear more rational than such an hypothesis; and certainly no one will think of contradicting Monsieur Marcel Mangin when he observes: "I might long for twenty years with all my heart to acquire these marvellous gifts, without feeling the smallest awakening of them at the close of the twentieth year." (*Annales des Sciences Psychiques*, 1903, p. 241.) Presented in this form, the argument appears incontestable; which does not prevent us, on the basis of a comparative analysis of the facts, from pronouncing in favour of the universality of such gifts. In order to convince ourselves, it will suffice to reflect that the great majority of individuals who experienced manifestations of this nature were in the same negative condition as Marcel Mangin, until they were seized with serious illness, or were at the point of death, or were victims of some grave accident with injury to the brain, or fell into unconsciousness, or submitted to somnambolic-hypnotic experiments, or inhaled ether, and so on.

To illustrate my point, I will give in brief some examples of the kind.

In the *Bulletin de l'Institut Général Psychologique* for November–December 1902, Dr. Sollier tells the story of an individual who, after a fall from a moving train, experienced serious nervous disturbances of traumatic origin, and simultaneously developed telesthetic faculties. He perceived a signal made by the doctor's hand through a wall 40 cm. in thickness, and ran hurriedly to the door. In this case it

EVOLUTION AND THE SUBCONSCIOUS

could not be a question of thought transmission, since Dr. Sollier never succeeded in mentally transmitting the command to his subject, whereas the latter invariably hurried to the door in response to a signal. Here is, then, a first example of a subject who would certainly never have imagined that he possessed the gift of vision through matter, had not a serious injury to his head led to the discovery.

In Vol. VIII, p. 194, of the *Proceedings of the S.P.R.* Myers publishes the case of the Rev. L. G. Bertrand, who being attacked by mountain sickness during the ascent of a high peak in Switzerland, found himself suddenly in possession of clairvoyant faculties, and saw his companions climbing the peak from the left side instead of the right, as he had advised. At the same time he saw the guide sipping the Madeira and nibbling the chicken intended for him. An extensive panorama of villages and roads he did not know also presented itself before his eyes, and was afterwards verified in every particular. Here is another individual who would never have dreamed that he possessed such marvellous gifts, had they not been revealed to him in a sudden attack of faintness.

In the *Annales des Sciences Psychiques* for 1899, p. 257, the case of an engineer, E. Lacoste, is narrated. He was ill with severe cerebral congestion complicated by typhoid fever, and remained for over a month in a state of unconsciousness and delirium. During this time he gave evidence of the possession of telepathic and telesthesic faculties. In addition to the other phenomena experienced by him, one day he announced the arrival at Marseilles (he lived at Toulon) of six cases of household effects which had long been expected from Brazil, adding that either they should be refused acceptance or a complaint should be lodged, because one of them had been changed, and that in the missing case were portraits, rugs, curtains and various other objects of value. All this turned out to be exact, and in the case which had been substituted for the other were found samples of rubber. Monsieur Lacoste would most certainly have refused to believe himself the unconscious

DISCARNATE INFLUENCE IN HUMAN LIFE

possessor of supernormal faculties, had it not been proved to him by a serious illness.

In the Memoirs of Sir Almeric Fitzroy the death of Lord Hampden is described. He lay unconscious for forty-eight hours, watched by his son Tom, who, seeing no signs of a return to consciousness, decided to go home for dinner, and Lady Hampden took his place.

"Suddenly the veil was lifted upon the clouded mind beside her, and the dying man exclaimed : ' How is Tom ? ' In great surprise Lady Hampden answered : ' Tom is quite well, and has gone home to dinner.' ' No,' was the reply ; and then in tones of great earnestness, he added : ' He is in grave danger,' relapsing into a state of insensibility from which he did not again emerge. It appeared afterwards that, on his way to Hans Place, his son's cab was in collision with a bicycle, and a bad accident occurred." (*Light*, 1925, p. 433.)

There is no doubt that Lord Hampden, like Marcel Mangin, would have been fully justified in replying to anyone who questioned him on the subject, that he was certain he did not possess clairvoyant faculties ; in which case the hour of death would have contradicted him by revealing the existence of those same faculties in his subconscious.

I will not cite other examples, but will merely observe that cases of this kind may be counted by hundreds, representing a remarkable variety of episodes which lead irresistibly to the following general conclusions.

Taking into account that the sudden manifestation in man of supernormal faculties far superior to those normally possessed, cannot be ascribed to the fact that an injury to the head, a feverish delirium, a comatose state or an inhalation of ether have *created them out of nothing*, we must needs conclude that these faculties exist in a latent state in the subconscious of all, and that injuries and feverish or comatose conditions, determining in certain individuals a weakening or temporary arrest of the life relations with the outer world, create a condition favourable to their temporary emergence. In other words : the subconscious faculties, owing to the arrest which has occurred, would be able, so to speak,

EVOLUTION AND THE SUBCONSCIOUS

to percolate through the cracks opened in the diaphragm which separates them from the conscious psychic faculties, thus flooding the field of normal consciousness.

It follows, on the basis of proof of the above-mentioned facts and the considerations deriving therefrom, that no one has the right to claim that supernormal faculties do not exist in his own subconscious ; he can only affirm with certainty that he is not subject to spontaneous irruptions of the subconscious faculties on the conscious and normal plane of the psyché—such irruptions as constitute the difference between so-called “ sensitives ” and those who are not.

With this I think I have replied exhaustively to the questions implied in the above hypothesis.

The third of the four hypotheses formulated by our opponents remains to be discussed ; this one appears the most plausible and rational of all, in so far as it presumes that *the subliminal faculties are the fertile germs of new senses destined to emerge and become stabilized in the species in a distant future*. Notwithstanding this it will be easy to demonstrate that even this hypothesis cannot stand before an analysis of the facts. I warn my readers that in discussing the thesis under examination, I shall be obliged to propound another thesis, important, even fundamental, to the present discussion ; that which affirms that *the subliminal faculties are not and cannot be the product of the biological evolution of the species*.

In this case also it is well to begin by recollecting that the organizing activity of biological evolution takes place by means of a great and at the same time very simple law : natural selection. This posited, it will be easy to demonstrate that the subliminal faculties are not the product of natural selection, since they are foreign to the field in which this operates ; which is equivalent to stating that these faculties are not destined to evolve and become fixed in the species in the form of normal senses. We may add that if the supernormal faculties are not the product of natural selection, since they are foreign to the field in which this operates, then we must equally exclude the view that the other biological law of “ spontaneous variations ” can ex-

DISCARNATE INFLUENCE IN HUMAN LIFE

plain their origin ; because of the biological fact that spontaneous variations can only be created by the sum of the stimuli which reach the nerve centres from the outer world ; or, in other words, they can only be generated by the indissoluble relations which unite the nerve centres to the plane of physical life. If this were not so, then the origin of spontaneous variations would be of a spiritual order, which the biologists of to-day do not admit ; and if they admitted it, there would no longer be any reason for discussing the question under examination. On the basis of what has been said, we must conclude that to prove the validity of the proposed thesis, this one important fact would suffice : *that the conditions required for the normal sensory faculties to emerge and evolve, are found to be diametrically opposed to those required for the emergence and demonstration of the subliminal faculties.*

Let us consider this point.

Biological and morphological research have shown that the sensory organs were originally nothing but rudimentary centres of differentiated sensibility, localized at the surface under the action of external stimuli, and this at the points corresponding with the terminal filaments of receptive nerve fibres starting from the central ganglia, the seat of psychic reactions. Thus also, psycho-physiological research has shown that the origin and evolution of the normal faculties of the psyché depend on the complexity and nature of the sensations and perceptions transmitted by the organs of physical relation with the outer world to the centres of psychic elaboration. It is therefore important to bear in mind that the action of the factors of evolution, in their relation to the origin and evolution of the sensory organs and of the normal psychic faculties, is exercised necessarily and exclusively on the plane of physical life, in the form of a continual and complex reaction to external stimuli ; that is to say, it operates on the plane of normal consciousness, which is that whereon the struggle for life of all sentient beings takes place.

Having established this, and passing on to analyse the manner in which the subliminal faculties function, it will

EVOLUTION AND THE SUBCONSCIOUS

be seen that these, far from functioning on the plane of normal consciousness, are only able to manifest if the functions of physical life are temporarily abolished or diminished ; so much so that the more or less perfect degree in which they manifest depends on the more or less profound degree of unconsciousness experienced by the sensitive. Now it cannot be denied that a sentient organism immersed in a state of unconsciousness is an organism temporarily detached from all relation with the outer world, and therefore incapable of the struggle for life. So it follows logically that the biological factors could not in the past, and cannot in the present or future, exercise the smallest influence on the origin and evolution of the subconscious psycho-sensory faculties ; this is equivalent to recognizing that these faculties belong to a plane differing in quality from and absolutely independent of that whereon the factors of biological evolution operate. This admitted, the following problems arise. If no relations of cause and effect exist between the factors of biological evolution and the subliminal faculties, what then is the origin of the latter ? Why do they remain idle, latent, in the recesses of the subconscious, instead of being exercised for the benefit of humanity ? Why do they only emerge transiently owing to the sensitive's state of unconsciousness ? Given such mysterious and abnormal characteristics of manifestation, what can be their purpose ? This last problem is of equal importance with the others, seeing that everything in nature, by the mere fact of existing, fulfils a purpose. Now it appears indubitable that the only rational solution of the formidable enigma set forth consists in the recognition that the subconscious faculties are not destined to be exercised in an earthly environment because they are the sense faculties of the spiritual existence waiting to emerge and operate in a spiritual environment after the crisis of death.

And these conclusions, rigorously deduced from the facts, are admirably corroborated by the manner in which the supernormal psycho-sensory faculties are exercised ; a manner which in its turn is diametrically opposed to that in which the normal psycho-sensory faculties are exercised.

DISCARNATE INFLUENCE IN HUMAN LIFE

Thus, for example, when an individual sees with physical vision, this means that an object reflects its image on the retina of the eyes, and that the image impressed there is transmitted by means of the optic nerves to the corresponding brain centres, by whose means the impression is transformed into vision. Now the exact opposite takes place in the case of supernormal vision, in which the medium beholds phantasms or scenes from the past, present and future, not with the physical eyes, but with interior spiritual vision. Since the spirit is *en rapport* with the brain, a phenomenon of inverted transmission takes place, in which the spiritual image, starting from the optic centres, by means of the optic nerves reaches the retina, whence it is projected externally in an hallucinatory form, producing in the sensitive the illusion of watching an objective manifestation. The same may be said of auditory impressions ; these really consist in spiritual hearing, which influencing the cerebral acoustic centres *from within*, gives the sensitive the illusion of perceiving sounds and words coming *from without*.

Now such a manner of manifestation—in absolute antithesis to that whereby the physical senses are exercised—if explicable on the one hand by the recognition that the subliminal faculties represent the psycho-sensory faculties of the spirit using the physical senses in order to manifest, becomes literally inexplicable if it be claimed that these faculties are the product of the biological evolution of the species, according to the laws of “ natural selection ” and “ adaptation to environment ” ; because in such a case the fact of their manifestation would not occur in an inverse sense to that of the physical psycho-sensory faculties, seeing that the laws of natural selection and adaptation to environment could not exercise their powers on sensory impressions that were not real, objective and coming from the outer world, in so far as the outer world is constituted of force and matter. This is so evident that it is not worth while demonstrating it at length. Considering that the sub-conscious psycho-sensory faculties do not receive *objective* impressions coming from the physical environment, but *subjective* impressions coming from a plane of spiritual per-

EVOLUTION AND THE SUBCONSCIOUS

ception, it must be logically inferred that they do not belong to the plane of biological evolution of the species, and that consequently they cannot be a product of it. Once more, then, we are necessarily led to conclude that they are the spiritual senses of the human personality, waiting to emerge and function in an appropriate environment after the crisis of death.

In order to forestall any possible dispute concerning the above consideration, I will show that two objections might be raised : the first consists in observing that the subliminal faculties develop through exercise ; which would show that they are in fact capable of evolving on the plane of normal consciousness, and consequently, that they are not at all independent of the biological laws governing the evolution of the species. I reply in the first place that the circumstance under discussion signifies merely that the subliminal faculties acquire through exercise greater ease in penetrating the metaphorical diaphragm which separates them from the plane of normal consciousness ; this appears obvious, and could not fail to occur whatever the solution of the problem, but it has nothing to do with the problem to be solved, which is based on the fact that the faculties under examination are independent of all biological laws, since they are not *en rapport* with the plane of physical life. In the second place, I reply that it is not exact to state that the super-normal faculties *develop with exercise on the plane of normal consciousness*, because when they manifest, *they continue to remain subconscious as regards the sensitive*, who is immersed in a more or less profound condition of unconsciousness, according to the more or less perfect degree in which the faculties manifest. This demonstrates once more, and from a different point of view, that these faculties are independent of the laws governing the biological evolution of the species. I will say no more now on this subject, since I must return to it when I discuss the hypothesis which presumes that the subliminal faculties are destined one day to emerge and become stabilized on the plane of normal consciousness, in the form of physical senses.

The second objection which might be raised in connection

DISCARNATE INFLUENCE IN HUMAN LIFE

with the considerations set forth, consists in the observation that, contrary to what is affirmed, it appears evident that a sensitive who reads writing in a sealed envelope, receives impressions coming from the outer world, which is equivalent to saying that he still perceives in a *direct* and not in an *inverse* manner ; from this we see that it would not be correct to state that the laws of natural selection and adaptation to environment cannot exercise their powers on the super-normal psycho-sensory faculties. I reply that I might also leave out of consideration the phenomena of " vision through matter " which are of uncertain theoretical value, since they may be reduced to phenomena of visual hyper-acuteness of the physical eyes, which might be sensitive to X-rays. Nevertheless, as I consider such an interpretation erroneous, I accept the above-mentioned objection, observing that everything concurs to demonstrate how even these incipient manifestations of spiritual vision are of an *inverse* and not of a *direct* nature ; or, in other words, that in these circumstances it is the spirit that sees and transmits the message demanded to its own conscious personality, in the form of an hallucinatory objectivation, and the validity of such an explanation is demonstrated by the fact (already discussed by me in my monograph on the " Phenomena of Teles-thesia "), that in such circumstances the visualization of the medium assumes a *symbolical* form. Thus, for example, when Major Buckle presented to his sensitives phrases enclosed in nutshells and extracted haphazard from a basket, the sensitives perceived a straight strip of paper whereon was inscribed the phrase to be read, *which strip of paper was in reality rolled up in the nutshell*. This shows clearly that it could not be a case of *direct sight*, but of *symbolical representation*, of which the subconscious personality made use in order to bring to the knowledge of its own conscious personality the contents of the writing to be interpreted.

It is therefore evident that the presumed objections referred to above are unfounded ; and consequently that the conclusions we arrived at as to the fact that the super-normal psycho-sensory faculties exercise their functions in an *inverse* and never in a *direct* manner, keep their entire

EVOLUTION AND THE SUBCONSCIOUS

theoretical value, which is great ; all the more so if we consider it in conjunction with the theoretical value of the conclusions at which we arrived in the preceding discussion. It follows that, on the basis of both conclusions, it must be inferred that if the subconscious psycho-sensory faculties manifest in an *inverse or spiritual* and never in a *direct or physiological* manner, and if they manifest only on condition that the *conscious* psycho-sensory faculties are temporarily abolished or diminished, then it is scientifically demonstrated that these faculties belong to a plane fundamentally diverse from and absolutely independent of that whereon the factors of biological evolution operate. This together with the fact of their marvellous power of manifestation through Space and Time, leads necessarily to the conclusion that we are face to face with spiritual psycho-sensory faculties, existing already in a latent state in the recesses of the subconscious, waiting to emerge and function in an appropriate environment after the crisis of death.

I think I have now replied exhaustively to the principal question, as to whether the subliminal faculties are or are not the product of the law of biological evolution ; and by inferences rigorously deduced from the facts, I have demonstrated that the conditions in which they manifest prove that these same faculties belong in reality to another cycle of human spiritual evolution, a cycle different in quality and far higher than that subject to the factors of biological evolution.

It remains to elucidate more completely the other problem already partially discussed, in which it was inquired whether the subliminal faculties are or are not destined to emerge and become stabilized in the species in the form of physical senses. I once had an argument with an opponent who believed in the future emergence in the species of these supernormal faculties, and who reasoned as follows :

“ I admit that everything concurs to demonstrate that the subconscious faculties exist fully evolved, in a latent state, in the recesses of the subconscious, ready to manifest every time a ‘ crack ’ occurs in the walls of their prison. I admit, moreover, that everything concurs to demonstrate

DISCARNATE INFLUENCE IN HUMAN LIFE

that the origin of this cannot depend on the factors of biological evolution ; but this does not exclude the possibility that with the ulterior progress and elevation of the human species in the course of centuries, they may emerge and function as organically constituted senses in the humanity of the future. Who can dispute such a possibility ? ”

I replied : “ No one ; indeed such a possibility appears logically presumable ; however, when the actual conditions in which such faculties manifest and have always manifested are analysed, we are led to conclude that it is in fact extremely improbable.”

Before setting forth the considerations which lead to these conclusions, it will be well to premise that an affirmative solution of the problem under examination would not in the least weaken the conclusions reached as to the spiritualistic significance implied in the fact of the existence in the human subconscious of supernormal psycho-sensory faculties ; because even if it were demonstrated that the faculties in question are destined to emerge and become stabilized organically in the species, such a demonstration would not preclude that the circumstance of their pre-existence, in a latent state, in the human subconscious, combined with the other circumstances of their emergence when the sensitive is in a state of unconsciousness, and of their manifestation in an *inverse or spiritual* sense and never in a *direct or physiological* sense, would still and always signify that the faculties in question are independent of the factors of evolution, with the resulting theoretical consequences. Moreover, if the faculties were to emerge and become stabilized organically in the species, this, from the biological point of view, would signify that the psycho-sensory faculties generate their own organs, and not that the organs generate the psycho-sensory faculties, as the biologists assert. And therefore it would be necessary to amend in favour of the spiritualistic hypothesis the existing opinions regarding the theory of evolution, which would remain fundamentally true, but would be shown to be subordinate to the psychic faculties, and that in the ratio of the instrument to its maker. In other words : it would thus be demonstrated that the

EVOLUTION AND THE SUBCONSCIOUS

subliminal faculties manifest on the physical plane owing to the struggle for life, but do not spring from the struggle for life.

Having established this fact, and in order to discount possible objections, I will now mention some considerations that militate against the possibility that the faculties in question may one day emerge and become organically fixed on the physical plane. The first and most important of these considerations lies in the above-mentioned fact ; that biological factors cannot exercise the smallest influence over psycho-sensory faculties which in order to emerge and manifest require the individual to be immersed in a partial or total state of unconsciousness, or, in other words, temporarily disconnected from the plane of physical life, which is that on which the biological factors operate. And it appears to me that this consideration should suffice alone to render the hypothesis in question unsustainable. All the more so since this consideration is admirably supported by historical proof, which shows that the supernormal faculties have not evolved at all in the course of centuries.

The theme is vast, and it will only be possible for me to treat it here generically.

I will however observe that, following the comparative analysis of the facts, there emerge first of all two salient characteristics peculiar to the supernormal manifestations of the subconscious—namely, their antiquity and their universality. We may go back as far as is possible in the history of peoples ; analyse the rites and customs of the aboriginal European races ; consult the earliest histories of classical antiquity, of the Bible, of Egypt, of Babylon ; we may go still further back in the course of centuries by means of the sacred chronicles of the peoples of the Far East, and everywhere will be found positive proofs and manifest traces that among all peoples, supernormal manifestations took place. We may make similar researches among present-day backward and savage races, and everywhere will be found customs and rites founded on the same manifestations. Having established this, it is useful for our purpose to note that one of their theoretically important characteristics con-

DISCARNATE INFLUENCE IN HUMAN LIFE

sists in their absolutely stationary condition throughout the centuries, and regardless of civilization or race. In fact if we compare the manifestations of the same kind handed down to us in the history and traditions of peoples, with those which take place experimentally to-day, and then compare both kinds with those which take place among contemporary savage races, it will be seen that nothing substantially different is to be met with in their manner of manifestation, and that no people exists in which indications of a progressive generalization and perfecting of these faculties are to be observed in the race ; more especially, indications of a progressive tendency to manifest in a fully conscious state (and this is what matters from the biological point of view). And this although we have in view a series of centuries more than adequate to serve as a legitimate measure for comparison ; while in the same period other faculties far less important in the struggle for life—such, for example, as the musical sense—have evolved rapidly and become general, only because they were inherent in the conscious plane of the self.

In support of these conclusions I will observe that the Indian peoples, who for many thousands of years have fervently devoted themselves to the development of this kind of manifestation, have only learnt to know better than others the empirical methods favourable to their manifestation in those who prove to be “sensitives.” There is no indication that the number of individuals possessed of supernormal faculties is increasing ; and still less is there any indication among them of a tendency to obtain supernormal manifestations in a fully conscious state. As to the intrinsic value of the phenomena produced by the *fakirs*, there can be no doubt that they are substantially analogous to those produced by the *mediums* of the West.

Another circumstance worthy of consideration is the following. From the conclusions of palæontology and anthropology, it appears that the present-day savage races are the authentic representatives of those which were in pre-historic epochs the progenitors of the civilized races. We might, then, infer from the laws of analogy that if super-

EVOLUTION AND THE SUBCONSCIOUS

normal phenomena occur among savage races to-day, these phenomena must have occurred in an identical manner thousands of centuries ago, among the aboriginal races, ancestors of the present civilized races. This inference takes us back so far in the course of centuries as to demonstrate the stationary condition peculiar to the subliminal faculties.

However, even apart from this last deduction, the preceding considerations justify us in affirming that from time immemorial the faculties in question have manifested in the human species in the form of simple abnormal or sporadic emergences of the subconscious ; and also that no indications were ever observed in them which would authorize the supposition that the law of natural selection has exercised or is exercising its powers on these faculties. This was, in fact, to be inferred *a priori*, considering that if natural selection has not created the subconscious faculties, then the subconscious faculties belong to a plane different in quality from that whereon natural selection operates ; and consequently there cannot be cycles of time in which the latter can succeed in exercising its powers on a plane of existence foreign and superior to it. In short, if the subconscious faculties do not derive from natural selection, then they cannot evolve through natural selection.

It remains to consider the problem from a final point of view—that of practical life ; that is to say, we must inquire whether the faculties of telepathy, telesthesia, clairvoyance in the past, present and future, are reconcilable with the regular and natural development of earthly life. A brief reflection on this subject will suffice to show the irreconcilability of the two series of sensory perceptions. And here I will quote Dr. Gustave Geley, who has dealt with the question in a masterly manner in his work, *From the Unconscious to the Conscious*.¹ He writes (p. 307) :

“ Imagine a man who could avail himself of these faculties in daily life, exercising at will the power of reading the thoughts of others, of vision at a distance, and of lucidity. Where would be the need for reflection ? why should he calculate the effect of his actions, foresee or strive ? He

¹ London : William Collins, Sons & Co., Ltd.

DISCARNATE INFLUENCE IN HUMAN LIFE

would make no errors but also no efforts ; and without effort there is no progressive consciousness. Like the insect, the man would become but a marvellous piece of mechanism.

“ An evolution thus impelled would not have resulted in a higher degree of consciousness, but in some kind of hypersensitive somnambulism allowing of man knowing everything without understanding anything ; the superman so produced would have been a kind of transcendental automaton. At the present stage of evolution it is therefore not merely well, but indispensable, that the highest faculties, and all other psychological wealth accumulated by man in his evolution, should remain subconscious and latent.”

These are the considerations of Dr. Geley, to which could be added others more than ever corroborative, referring to the serious disturbances in family and social relations which would be caused by the extension of the supernormal faculties to the whole of humanity in the form of a “ sixth sense.” It is, in fact, evident that if clairvoyance in the past and present, combined with “ reading in the subconscious of others ” were to become a biological sense, in that case the essential conditions of all social life would be for ever violated and demolished ; that is to say, the most intimate and jealously guarded secrets of individuals, of married and family life, would be at the mercy of all the gossips and idlers of the neighbourhood ; and if “ clairvoyance in the future ” were to become a “ sixth sense,” all human initiative would be paralysed, and it would only be left for every individual to fold his arms and wait fatalistically for the development and fulfilment of his destiny, mathematically foreseen and inevitable. And I think this is enough.

From what has been shown, it follows that the hypothesis of the future emergence of the subliminal faculties, being contradicted by the biological, historical, palæontological and anthropological data, and also by decisive considerations of a psychological-social order, must be held to be improbable. This is said out of respect for truth for truth's sake, since as already observed, from the point of view of the theme propounded, that of the independence of the sub-

EVOLUTION AND THE SUBCONSCIOUS

liminal faculties of the laws governing biological evolution, an affirmative solution of the problem under examination would accord with it equally. However, it is no less true that by the demonstration that the faculties in question are not destined to emerge and become fixed on the plane of normal consciousness, another important complementary proof is added in favour of our argument.



I think that I have now exhaustively demonstrated that the subliminal faculties are not a residuum of atavistic faculties ; that they are not abortive rudiments of senses which never have evolved and never will evolve ; that they are not the accidental patrimony of a few privileged beings ; that they are not destined to emerge in the quality of physical senses in future humanity ; and lastly, that they are not the product of the biological evolution of the species. Now all these *negative* demonstrations inevitably lead to the formulation of an *affirmative* demonstration : that the subliminal faculties constitute the spiritual senses of the integral subconscious personality—senses destined to emerge and function in an appropriate environment after the crisis of death. My task should therefore be already accomplished ; but following the scientific method of the *convergence of proofs*, I will make some final observations on a fact which points towards the same demonstration. This fact results from a circumstance already discussed, and is that as a rule, supernormal knowledge reaches the normal consciousness in the form of *symbolical representations*. Now, the symbolical nature of almost all supernormal perceptions assumes a great theoretical value, in that it shows that these perceptions are not only independent of the physical senses, but also of the corresponding brain centres ; since the symbolism of the perceptions proves that the brain centres do not *perceive actively*, but *receive passively* what is transmitted to them by a *third external agent*, who is the only one to perceive directly and transmit his own knowledge to the sensitive in the form of symbolical representations. This is evidently because his own perceptions being

different in quality from those assimilable by the sensitive's brain centres, he is obliged to transmit them in the form of hallucinatory objectivations easily interpretable by the sensitive or those interested. Now, since *this third external agent* cannot be other than the *integral subconscious personality* of the sensitive, it follows from these circumstances that the integral subconscious personality is a spiritual entity independent of any functional interference, direct or indirect, from the brain.

In order to appreciate the entire theoretical value of the conclusions set forth, we should remember what is the objection brought forward by our opponents in denying any spiritualistic value to the phenomena of animism. They observe :

" The Spiritualists affirm that if one can see without eyes and hear without ears, this demonstrates that the faculties of sight and hearing, in their substantial form of manifestation, do not depend on the specific physical organs ; so that it must be deduced that when these are destroyed at the death of the body, the faculties of sight and hearing will survive their destruction. Now this argument is erroneous, and the Spiritualists would be right only if it could be demonstrated that somnambulistic sight and hearing are independent of the brain centres which govern the physical organs ; while on the contrary the truth is that although the clairvoyant does not see and hear by means of the physical organs, he yet sees and hears by means of the brain ; and this being so, the problem of survival gains nothing by the subconscious existence of supernormal faculties."

These are the arguments of our opponents. We, on the other hand, have seen that if it is true that the clairvoyant still perceives by means of the brain centres, yet it is none the less true that the fact of the symbolism of the perceptions demonstrates that these cannot be considered *original and direct* perceptions, but only *derived or indirect* perceptions, or more precisely, perceptions transmitted to the brain centres by a *third external agent*, who must be independent of the brain centres to which he transmits his own knowledge in symbolical form. In other words, he

EVOLUTION AND THE SUBCONSCIOUS

can only be an *agent of a spiritual nature*. And since this third external agent is identified with the integral subconscious personality of the sensitive, it follows that this must be considered as a *separate spiritual entity*, independent of the cerebral organs, independent of the physical body, provided with its own consciousness, with integral memory, with spiritual senses, and consequently destined to survive the physical organism, which is an indispensable instrument for it so long as its relations with the earthly environment endure.



And here, to strengthen the conclusions arrived at, I think it advisable to draw attention to another fact, which although of a different order, is connected with the subject under discussion, and helps to support these same conclusions. I allude to the fact that the greatest minds which have adorned and still adorn the field of metapsychical research, are agreed in affirming that the fact of the subconscious existence of supernormal faculties leads us logically to infer the survival of the human spirit. Everyone must see what great theoretical significance is contained in this consensus of opinion. In my monograph on the subject here considered, I cited a large number of eloquent opinions, but, for the sake of brevity, I will only quote in the present context that of the most inveterate adversary of the spiritualistic hypothesis, an opinion which for this very reason acquires special importance. I take it from the work of Frank Podmore, *Modern Spiritualism* (Vol. II, p. 359).¹ He writes :

“ Whether or not the conditions of another world permit its denizens to hold halting communication with those here is a question of slight and transitory import, if we have it in our power to demonstrate, from its own inherent properties, that the life of the soul is not bound up with the life of the body. If in states of trance or ecstasy the soul has knowledge of things distant and things hidden, can foretell the future and read the past as an open book, it seems a lawful inference that, as such faculties have assuredly not

¹ London : Methuen & Co., Ltd.

been acquired in the process of terrestrial evolution, and find but little employment or justification here, they must testify to a world of higher uses, and an evolution not conditioned by our material environment. In a word, such faculties must be regarded not as vestigial, but as rudimentary ; a promise for the future, not an idle inheritance from the past.

"It is important to note that the theory here baldly outlined is not a mere philosophical speculation founded on assumptions which are incapable of verification, but a scientific hypothesis, based on the interpretation of certain alleged facts. As such, we have to consider not merely the validity of the inference, but the authenticity of the facts. It is from this quarter that Mr. Myers' position is most assailable. That, if prevision, retrocognition, clairvoyance, and other transcendental faculties can be proved to inhere in the soul, the soul's independence of the body is made manifest, need not perhaps be disputed. But the evidence seems at present far from sufficient to establish, hardly sufficient perhaps to justify the speculation."

I repeat that these observations of Podmore, though only conditionally affirmative, acquire special importance from the fact that he who thus expressed himself was the most tenacious adversary of the spiritualistic hypothesis. We see that Podmore, when faced by a class of manifestations whose significance as a refutation of the theory of the biological evolution of the species he could not deny, falls back upon the last resource of systematic opponents—that of casting doubt upon the existence of the facts. I shall not trouble to refute this doubt, seeing that in these days, even if the authenticity of some categories of the physical phenomena of mediumship are still under discussion, there is no longer any question as to the existence of the subliminal faculties, which is recognized by all ; and this we owe especially to the admirable work of two learned investigators : the late Professor Richet and Dr. Osty.

I would further observe that in the passage quoted, Podmore is in agreement with me in affirming that from the point of view of the scientific demonstration of the existence

EVOLUTION AND THE SUBCONSCIOUS

and survival of the soul, *it is the animistic phenomena that count*, while the spiritistic phenomena only furnish complementary though important proof of the demonstration. And in this matter also it must be conceded that if Podmore admits so much, it means that this truth is incontestable. And therefore it only remains for me to stress for my readers the immense theoretical importance of this fact, which *wrests from our adversaries the only weapon they possess for combating the spiritistic hypothesis*.

Having explained this, I flatter myself that our critics who read this book will remember for the future that every time they fancy that they are combating the spiritistic hypothesis by referring to the powers of "omniscient cryptesthesia," they are in reality only demonstrating the existence and survival of the soul, taking the point of view of animism rather than that of spiritualism, which comes to precisely the same thing.

By what has been now advanced, we have reached a *first* and most important theoretical conclusion in demonstration of the thesis here supported, and others equally incontestable will follow, which will decisively clinch the matter.

CHAPTER II

Limit of the Subconscious

THIS second chapter is closely connected with the first, completing it and confirming its conclusions. At the same time we may observe that even if it were not yet possible to define the limits within which the subliminal faculties operate, and if there were consequently those who would feel justified in according them, theoretically, divine omniscience; nevertheless, the conclusions to be drawn from a thorough analysis of animistic phenomena would remain equally invulnerable, and that for the excellent reason that the more the integral subconscious personality is deified, the stronger becomes the thesis here propounded—that *Animism proves Spiritualism*.

However, since the conferring of divine omniscience on the human subconscious is a fantastic and philosophically absurd pretension, it is well to demonstrate by facts that our opponents are in error when they maintain that no limits can be assigned to the inquisitorial powers of the supernormal faculties, and consequently that it is theoretically legitimate to attribute more and more latitude to these faculties in proportion as new cases difficult of explanation are continually occurring. This is an extremely convenient argument, from which our opponents deduce another—namely, that in any case the mere existence of such a theoretical possibility alone suffices to neutralize the spiritistic interpretation of mediumistic phenomena. But I repeat that in arguing thus, they fall into a grave error, since everything concurs to demonstrate that it is quite possible to restrict within definite limits the powers of the supernormal faculties.

This is to be inferred above all from a great cosmic law, which governs the physical and psychic universe: the “law

LIMIT OF THE SUBCONSCIOUS

of affinity," which manifests in the universe by means of the forces of "attraction" and "repulsion," from which originate the organization of suns and worlds, and all the chemical combinations of cosmic matter; while in the psychic field it manifests in the form of "psychic rapport," which from the point of view that concerns us, restricts within relatively narrow limits the inquisitorial powers of the supernormal faculties. This can be demonstrated by means of the proofs to be drawn by analogy from the manner in which some varieties of physical vibrations occur. It may be said, for example, of the manner in which cosmic energy manifests in wireless telegraphy and the radio. This latest application of science shows clearly that we live immersed in an inextricable vortex of vibrations of every kind, which, unknown to us, traverse with lightning speed the surroundings in which we live as well as our own organisms. Now, what do we observe in connection with the radio? One thing especially: that if we wish to receive any one of the infinite variety of vibrations that assail us from all sides, we must conform to the law of universal affinity, which teaches us that like attracts like and repels the unlike. Now, in our case, in which we deal with a universe of vibrations, the application of the law of affinity consists in tuning in the mechanism of the radio with the wave-length we propose to intercept, and by so doing we succeed in catching that particular gradation of wave-length corresponding to the auditory manifestation desired, and no other. These are the facts; now applying the teachings of this eloquent analogy to the corresponding section of "psychic vibrations" here considered, we must infer that if it be true that the human subconscious seizes and registers the psychic vibrations of the thoughts of absent persons, then such a reception should be restricted to persons in affinity, through affection or some other cause, with the receiving subconscious; that is to say, this, as in the case of the radio, must be tuned in to the wave-length *corresponding with the vibratory tonality which differentiates that particular absent person from all others*. This is called in metapsychical terms "psychic rapport," and we learn that

DISCARNATE INFLUENCE IN HUMAN LIFE

by its means mediums succeed in obtaining information from the subconscious of absent persons, only on condition that the following experimental conditions are realized : either the sensitive or medium is acquainted with the absent person ; or, failing this, the sitter is acquainted with him ; or, failing this also, an object much used by the absent person sought for is handed to the sensitive or medium (psychometry). All this signifies in other words that the individual human subconscious can never receive the thoughts of persons *unknown* (in the three senses mentioned) to his own conscious personality, because, not knowing them, he is ignorant of the vibratory tonality which characterizes them, and consequently cannot trace them. Let it be kept clearly in mind then, that in the absence of the three above-mentioned experimental conditions, it is not possible for a sensitive or medium to enter into rapport with the subconscious of absent persons, just as it is not possible with the radio to enter into rapport with a station unless tuned into the same wave-length. Now all this is equivalent to saying that the cases of identification of deceased persons unknown to all those present, when they take place in the absence of psychometrizable objects, lead us rationally to admit the presence of the dead communicator *at the other end of the line*. It is thus evident that the law of psychic rapport restricts within well-defined limits the supernormal inquisitorial faculties of the human subconscious.

We have now reached a *second* theoretical conclusion rigorously founded on fact, complementary to the first and so important as to render it invulnerable. In fact, if phenomena of telepathic communication at a distance cannot take place without the previous establishment of psychic rapport ; and if psychic rapport can only be obtained by means of the three experimental conditions indicated, then the scientific proof of survival is already obtained by means of the category of cases of identification of deceased persons unknown to all present, who manifest independently of any form of earthly psychic rapport.

While on this subject, it must once more be observed that the conclusions under discussion remain invulnerable even

LIMIT OF THE SUBCONSCIOUS

if it were true that telepathy often merges into "omniscient telemnesia," according to which the inquisitorial faculties of mediums would have the power of insinuating themselves into the subconscious of absent persons for the purpose of collecting there the information they require in order to deceive their sitters ; information, be it noted, that almost always concerns, not the person selected, but third persons known to him, often long ago ; which renders the hypothesis under consideration more than ever fantastic and unsustainable. Now in spite of this absurd extension conferred by our opponents on a faculty which certainly exists, but within far more modest limits, and manifests under conditions different from those presupposed by them, conditions which rob the objection mentioned of all value—in spite of this, I say, the conclusions we have arrived at would not be weakened, seeing that the medium could not attain his object if the three experimental conditions required to establish the psychic rapport with an absent person were wanting.

It follows that we should already be justified in proclaiming the great news that the scientific demonstration of human survival had been established scientifically ; and naturally if it is so in the special category of cases of identification of deceased persons unknown to those present, it must be inferred that it is now useless to seek for sophisms to deny the value of proof of these cases of deceased persons who furnish information unknown to all present, but known to absent persons known to one of the sitters.

Moreover, this other condition of manifestation attributed to "telemnesia" does not exist, as it is easy to show by a comparative analysis of cases of that nature. However, for this end it would be necessary to discuss adequately the problem of the powers of telemnesia, showing how in reality it manifests under conditions very different from those assumed, conditions which render it practically inapplicable to our case. But in order to do this I could not avoid citing and commenting on an adequate series of cases of this kind, which would be out of place in a synthetic work like the present. I may mention besides that I have already done

DISCARNATE INFLUENCE IN HUMAN LIFE

this in a long monograph entitled : *Telepathy, Telemnesia, and the Law of Psychic Rapport*. So I will refer to this work of mine anyone desirous of following up the subject. Here I must limit myself to summing up the conclusions I arrived at in that laborious task of comparative analysis ; by which it is shown that the hypothesis of telemnesia appears sufficiently proved within the limits of the reception of *strictly private* information concerning an absent individual who is in psychic rapport with the medium ; and this only in the case of *information still existing vividly on the threshold of his consciousness* ; while no proofs exist in favour of the reception of information concerning third persons known to the individual. Note also that if it is desired at all costs to uphold the existence of this last form of telemnesia, it must be admitted that the inquisitorial faculties of the subconscious possess the prodigious power of *selecting* the most insignificant mnemonic information concerning third persons, and extracting it infallibly from the inextricable tangle of analogous mnemonic registrations latent in the recesses of the subconscious of the selected individual.

It is evident that before conferring on the subconscious faculties such portentous selective power, good proofs of this would be needed ; but these do not exist, neither do similar experimental incidents exist which would vaguely suggest such a possibility. On the contrary, I repeat that we know of excellent proofs in favour of a telemnesia receptive only of *strictly private* information concerning the absent individual who has entered into subconscious rapport with the medium ; but solely on condition that this information still exists vividly on the threshold of his consciousness. It follows that the theoretical deductions to be formulated in connection with this kind of telemnesia, would have a theoretical significance very different from that presented by our critics, seeing that in similar contingencies, telemnesia would not be exercised in *actively* selecting, but in *passively* receiving, impressions ; which would restrict within very narrow limits its receptive potentiality. This observation is of great theoretical importance, as we shall demonstrate later on.

LIMIT OF THE SUBCONSCIOUS

At this point I feel it incumbent on me to state that with the famous medium Mrs. Osborne Leonard, there sometimes occur apparent exceptions to the rule implied in the assertion that in cases of telempnesia the personal details perceived by the mediums *never concern third persons* known to the absent individual selected, but only *strictly personal* details concerning the individual himself. Now, in the cases of spirit identification occurring with this medium, we observe that the deceased communicators sometimes furnish information *concerning third persons* known to the absent individual in question, information that could not be extracted from the subconscious of the sitter, since he did not know it. It is true that on the hypothesis of the spiritual presence of the deceased communicator, the theoretical perplexity in question would not exist, since the information we speak of always concerns the family and friends of the deceased ; but from the point of view of the present discussion, it is better not to take into account this logical interpretation of the facts. I will quote in this connection the instructive dialogue which took place between the Rev. Drayton Thomas and the trance personalities of his father and sister Etta, during an episode of this kind. The following observations were made by Etta concerning an embroidered bag which a friend had *thought* of giving to Mr. Drayton Thomas's mother, then living. The thought was intercepted by the spirit of the father and confided to his son :

" Supposing the thought had reached mother, it would be there in her aura, as father has told you. I should fish it out, perhaps the day following. Some people cannot retain a thought in their aura for long, others can. We get things more easily from some than from others." (*Life beyond Death*, p. 100.)

These are the words of the sister Etta ; and the father makes the same statement referring to the sitter's aura. He says :

" When with you I often get thoughts which people send out towards you. These thoughts stick in your aura and I read them from it." (*Idem*, p. 96.)

And a little further on he adds :

DISCARNATE INFLUENCE IN HUMAN LIFE

" Yes, your aura sensitizes thoughts directed to you. To use a photographic analogy, it is like a plate sensitized to receive impressions and thoughts. You may not notice those impressions because you do not 'develop' them, although I may succeed in doing so." (*Idem*, p. 98.)

Mr. Drayton Thomas makes the following comment :

" My father appears to have somehow become aware of thoughts relating to myself which had arisen in the minds of others, and of which I knew nothing. My father's rather quaint explanation is that he 'found them sticking in my aura' . . . For example, one day he said that I was about to receive an invitation to speak in Liverpool. I had no reason to suppose this was so, yet I received a letter from that place, written just before the date of the sitting in which it was foretold. On another occasion he said that I should have a letter from my publisher ; I had no reason whatever for expecting one, but the letter arrived the next day . . . Usually we are unconscious of thoughts directed to us by others at a distance, and yet I consider it proved by experiments in telepathy that those thoughts reach us. The analogy of wireless is suggestive ; broadcasting causes action in the ether around of which we are unconscious. But when a suitable receiving instrument is brought into the room, those unperceived etheric vibrations are interpreted for us. Similarly, as it seems, my father can interpret a thought which is active in my vicinity." (*Idem*, pp. 95-6.)

From what has been shown it is evident that episodes of this nature are radically different from those here considered, and consequently they do not constitute exceptions to the rule just formulated, seeing that in the case of Mr. Drayton Thomas we are not dealing with mnemonic information concerning third persons known to the absent individual and extracted *actively* from his subconscious, but of thoughts of third persons directed to him, and perceived *passively* by the medium, because they would remain for some time entangled in the aura of the persons to whom they were directed. In other words : we should be dealing with an ordinary telepathic phenomenon of thought transmission, with the difference that the telepathic impulse, being weak, would not

LIMIT OF THE SUBCONSCIOUS

emerge in the normal consciousness of the subject, while for a communicating spirit the thought would be perceptible in the aura of that individual.

Now although this all appears very interesting and instructive under other theoretical aspects, it has nothing in common with the problem here considered, since we are dealing with selective invasions of the subconscious of others, not with *passive* perceptions of their aura.

Having eliminated this first theoretical perplexity, there remains a second to clear up ; this consists in the fact that we meet with episodes which apparently contradict one of the chief propositions contained in the problem propounded, a proposition according to which even in the case of information strictly personal to the individual with whom the sensitives or mediums are *en rapport*, it would be found that the information perceived always concerns his actual thought, or the memories still vibrating vividly on the threshold of his consciousness ; that is to say, a relative latent vividness in his memories would be an indispensable condition for their perception by sensitives and mediums ; and this conformably with the assertion that their super-normal faculties do not work *actively* selecting events in the subconscious of others, but *passively* receiving and interpreting the thought vibrations. Now, however well founded this last assertion proves to be, we yet meet with exceptional episodes which apparently contradict it, consisting in the perception of events more or less distant in the past of others. Here is an example of the kind, which I take from the *Proceedings of the S.P.R.*, Vol. XI, p. 125.

Miss Goodrich-Freer, the well-known sensitive to whom we owe a masterly study of her own experiments in " crystal gazing," relates numerous incidents of " thought reading," among them the following :

" I was visiting for the first time at the house of a friend who had recently married. Her husband I had never met, but all that I had ever heard led me to expect to find him an agreeable gentleman of good birth, fortune and position. We were introduced, and I soon perceived that he had, at least, the wish to please, and to show hospitality to all the

DISCARNATE INFLUENCE IN HUMAN LIFE

guests assembled. However, from the first moment that I had the opportunity to observe him carefully, I was troubled by a curious and perplexing hallucination. No matter where he happened to be—at the dinner table, in the conservatory, at the piano—for me the real background disappeared and a visionary scene succeeded. I saw the same man in his boyhood—he was in reality very youthful in appearance—gazing towards me with an expression of abject terror, his head bowed, his shoulders lifted, his hands raised as if to defend himself from expected blows.

“ I discovered afterwards that this scene was one which had really taken place at a famous public school, when, in consequence of a disgraceful act of fraud, he was ignominiously expelled, and had to ‘ run the gauntlet ’ of his school-fellows.

“ Now, how is such a circumstance to be explained ? My own feeling is that the picture was symbolic ; that this was, if one may so say, a precipitated specimen of the man’s moral atmosphere—a ‘ taste of his quality ’—and my impression is strengthened by the fact that the distrust the incident inspired in my mind has been amply justified by subsequent very disastrous events. Such a scene as this seems analogous to those suggested by ‘ trance ’—the picture called up by a psychometric impression rather than one directly telepathic. It would be far-fetched to suppose that the scene—which had occurred at least ten years before, and was probably not a uniquely disgraceful incident—was literally present in the mind of its chief actor.”

This is the interesting episode related by Miss Goodrich-Freer, who is perfectly right in excluding the possibility that her vision had its origin in the conscious thought of the subject alluded to, as though he had at that moment recalled the shameful event of his boyhood. Eliminating this hypothesis, we have before us an example agreeing with our observation that a sensitive perceives in the subconscious of others personal details of distant date. With regard to the theoretical conclusions to be drawn, we must again note, in the first place, how in the episode under examination the incident which had occurred concerned the *private life* of

LIMIT OF THE SUBCONSCIOUS

the person in question, and not the affairs of *any third person* known to him. In the second place, and from the point of view that concerns us, we may observe that the incident visualized, although distant in time, was of such a nature as to imprint itself indelibly on the mind of him who had experienced it, so as to vibrate permanently, so to say, on the threshold of his consciousness, thus becoming perceptible in the objective form of a vision to the sensitive in question. And with this I think I have cleared up the apparent contradiction existing between cases of the kind described and the assertion that the supernormal faculties of mediums perceive *passively* the thoughts of others ; in which case it is evident that they ought only to perceive the content of the actual thoughts, or of those still vibrating vividly on the threshold of consciousness of the individual with whom they are *en rapport*. It follows that cases of the kind under examination only prove how in the life of individuals we meet with more or less dramatic events which, owing to the emotional tempests raised in the souls of those who experienced them, maintain a vibratory quality which keeps them permanently vivid on the threshold of the subject's consciousness.

Finally, it will be useful from another point of view to take careful note of the radical difference existing between the important nature of the information in question as a revealer of character, and the details, literally insignificant in themselves but indispensable for identification, furnished at request by the deceased communicators ; more particularly since their insignificant nature renders more than ever absurd the presumption that the mediums succeed in discovering, selecting and extracting them from the subconscious of those who did not experience them.

Having eliminated also this second theoretical perplexity, I will return to my subject, and will begin by insisting on the observation of the circumstance which more than any other must be borne in mind : that the comparative analysis of cases of telemnesia shows that the personal details perceived by the mediums *never concern third persons* known to the absent individual who feels their influence. I insist on this circumstance, since in order to explain by telemnesia

DISCARNATE INFLUENCE IN HUMAN LIFE

certain important cases of spirit identity, it would be necessary always to presume the phenomenon of the selection in the subconscious of others of incidents which happened to third persons known in the past to the absent individual. This last observation assumes a capital theoretical importance, not only because it places the hypothesis under examination within the modest limits suited to it, but because it leads to the conclusion that if telemnesia exists, it manifests under conditions different from those presumed, conditions which rob it of all value as an objection neutralizing the spiritistic interpretation of the facts ; because the possibility that it can manifest by selecting in an *active* manner being once excluded, telemnesia appears reducible to a phenomenon of *passive* perception at a distance of the actual thought, or of the thought still vibrating on the threshold of consciousness of a person *en rapport* with the medium ; in which case it is identical with the phenomena of "telepathic clairvoyance." This is equivalent to admitting that its elucidatory capacity in mediumistic manifestations of the dead must be reduced within such modest limits as to prove inapplicable to important cases of spirit identity.

It is therefore evident that the *powers of the subliminal faculties can henceforth be restricted within definite limits*, thus wresting from the hands of our critics the only offensive weapon that remained to them, a weapon freely employed by them every time theoretical perplexities arise which are insurmountable by naturalistic hypotheses ; and this is done in perfectly good faith.

The evidence above cited provides us with a *third* most important theoretical argument in favour of the existence and survival of the human spirit. Many other equally incontestable conclusions will follow, and will prove cumulatively decisive.

CHAPTER III

The Living Communicator

WE must not forget that the expression "mediumistic phenomena strictly so-called" is used to designate a complex of supernormal manifestations both physical and psychic, which occur through a "sensitive" called a "medium," because he appears to be an instrument at the service of a will not his own. Now this will may be that of a deceased as well as of a living individual; and when the will of a living individual acts in this manner from a distance, it can only do so by virtue of the same spiritual faculties as those exercised by a deceased individual: sub-conscious and supernormal faculties in the case of the living, conscious and normal in the case of the dead. It follows that the two classes of manifestations are of an identical nature, with the purely formal distinction that when they manifest through the action of a living being they belong to the category of animistic phenomena strictly so-called, and when they manifest through the action of a deceased being, they belong to the category of spiritistic phenomena. It is therefore evident that the two classes of manifestations are the necessary complement of each other, so much so that Spiritualism would lack foundation if Animism did not exist.

This is a point of supreme theoretical importance, and one with which I dealt exhaustively in a long monograph, in which numerous and varied cases of the kind are collected and commented on. Its supreme significance consists in the fact that the cases of mediumistic communication between the living, which occur by a process identical with that whereby communications with the dead occur, offer the possibility of better comprehending the origin of the latter, by throwing new light on the cause of errors, interference,

DISCARNATE INFLUENCE IN HUMAN LIFE

and subconscious impersonations, which are met with in them. Above all, this helps to prove effectively the reality of mediumistic communications with the dead, owing to the fact that in mediumistic communications between the living it is possible to verify the reality of the phenomenon by interrogating the persons at *both ends of the line* ; whence arises the suggestive inference that when at the other end of the line there is a mediumistic entity who claims to be a " spirit of the dead," and proves it by furnishing personal information unknown to those present, it should be rationally concluded that at the other end of the line there must be the deceased entity who claims to be present ; just as in communications between the living it is proved positively that at the other end of the line is the living being who manifests mediumistically.

In my monograph I divided into seven categories the phenomena of mediumistic communications between the living. In the first were considered episodes of the kind resembling those of " thought transmission " in everything except the circumstance that they took place mediumistically. In the other categories were successively considered the messages unconsciously transmitted to the medium by sleeping persons and by persons in an apparently waking state ; next those which took place by the express desire of the medium, who achieved them by thinking intensely of the absent person with whom he wished to communicate ; then those transmitted to the medium by the express wish of absent persons ; next the cases of transmission in which the living communicator was at the point of death ; and lastly, mediumistic messages between living persons transmitted by the agency of a spirit entity.

In the first category, in which the episodes dealt with were akin to thought transmission, except for the circumstance that they took place mediumistically by means of automatic writing, the statements made pointed to the fact that the subconscious deceptions met with in communications from the dead occurred in an identical manner in communications from the living ; and since in these it was possible to investigate their causes, an instructive lesson was provided which cleared

THE LIVING COMMUNICATOR

up the perplexities inherent in analogous deceptions in the communications of the dead.

In the second category, in which were considered the messages unconsciously transmitted to the medium by absent persons in their sleep, I had occasion to stress a conclusion of special importance set forth in my monograph, viz., that the chief characteristic of mediumistic communications between the living consists in the fact that between the agent and the percipient long dialogues usually take place, which shows that it is not a phenomenon of telepathic thought transmission, but a real conversation between two sub-conscious personalities ; with all the necessary consequences deriving therefrom.

In the third category, in which were considered the messages unconsciously transmitted to the medium by persons in an apparently waking state, I had the opportunity of demonstrating the presumable non-existence of such a form of mediumistic communication between the living ; and this, moreover, in the absence of adequately detailed examples which would serve to demonstrate that it can happen to a person in an authentically waking state to enter involuntarily into mediumistic communication with a sensitive at a distance, when not thinking of him. On the contrary it appears that for such episodes to occur, it would at least be necessary for the person in a waking condition to be overtaken by a brief period of drowsiness, or "waking somnambulism" or "psychic absence" ; or that he should think more or less intensely of the absent individual.

In the fourth category, in which messages were considered from the living obtained by the express desire of the medium, there were cases of great theoretical value, forasmuch as their mode of interpretation was definitely confirmatory of cases of spirit identity founded on personal information furnished by the dead communicators. This was evident from the circumstance that the cases of mediumistic communication between the living furnished a most valuable corroboration of the fact that mediumistic communications from the dead, far from consisting of an absurd selective process of personal information extracted from the sub-

DISCARNATE INFLUENCE IN HUMAN LIFE

conscious of one who knew the deceased communicator in life, really consisted of a veritable conversation with the deceased himself. It was indeed only reasonable to assume that if this happened in the case of mediumistic communications between the living, it might also take place in mediumistic communications from the dead. These conclusions nullified the only objection at the disposal of our opponents for not accepting the spiritistic interpretation.

In the fifth category, in which messages transmitted to the medium by express desire of an absent person were in question, I remarked first of all on the rarity of messages of this nature, whereas the same kind of spontaneous messages occurred fairly frequently in cases of either the manifest or presumable sleep of the agent. These last appeared more important than the first, since in the case of a message transmitted to the medium by express desire of an absent person, we were treating in a limited manner of a phenomenon of telepathic-mediumistic transmission, and therefore of a pure and simple message, which never assumed the character of a dialogue ; while in the case of a person in either obvious or presumable sleep, the manifestations often assumed this character ; and when this was the case it evidently pointed to the fact that it was not an instance of telepathic-mediumistic thought transmission, but rather of an actual conversation between two subconscious spiritual personalities ; except in the case of a message from a living being transmitted by the agency of a spiritual entity.

The significance of the cases belonging to the present category does not fail to corroborate the spiritualistic hypothesis, since if the conscious will of a spirit of the living could act *at a distance* on the hand of a writing medium so as to dictate his own thought to him, we may infer from this that the conscious will of a "discarnate spirit" could act in a similar manner. Further, in the case of mediumistic communications between the living in which it was possible to ascertain the authenticity of the phenomenon by interrogating the persons *at both ends of the line*, if it was positively demonstrated that the mediumistic message came from the absent living individual who claimed to be present, then also

THE LIVING COMMUNICATOR

when *at the other end of the line* there was a mediumistic entity who claimed to be the spirit of one deceased, and proved it by furnishing personal information unknown to the sitters and to the medium, it became theoretically legitimate to infer that the deceased individual who claimed to be present must really be *at the other end of the line*. In other words : in both the categories mentioned the hypothesis of "subconscious impersonation" so much abused hitherto, must be excluded. We must assume then that there are no ephemeral impersonations of a somnambulistic order, in connection with the communications from the dead who furnish the proofs of identity asked for.

In the sixth category were considered the very rare cases in which the person who communicated mediumistically had died at that moment, or was dying ; these cases represented the transition from animistic to spiritistic phenomena ; since in the case of living persons on their deathbeds, it was evident that telepathy between the living manifesting mediumistically formed in these circumstances the last step in a long series of animistic manifestations, whereby the threshold of the great frontier was reached, beyond which there could only be telepathic manifestations of the dead. This demonstrated once again that no break in continuity existed between the conditions under which mediumistic communications between the living and those from the dead took place. In other words we are once more compelled to admit that Animism proves Spiritualism.

Lastly, in the seventh category, in which were considered mediumistic messages between the living transmitted by the agency of a spirit entity, we entered completely into the great ocean of transcendental manifestations ; and I succeeded in demonstrating that the existence of mediumistic messages between the living transmitted by the agency of spirit messengers, could no longer be contested, since a whole series of experiences were known which could not be explained by telepathy, telepathic clairvoyance, or telemnesia.

From the point of view of the present work, however, in which I shall synthesize the numerous arguments which lead cumulatively to affirmative conclusions regarding the great

DISCARNATE INFLUENCE IN HUMAN LIFE

truth here considered, I find myself faced by an insurmountable technical difficulty—namely, that in dealing with a class of manifestations whose deep spiritualistic significance is not always easily discernible owing to the conditions under which they occur, I could not avoid supporting every argument brought forward by citing cases to illustrate it. Without this the general conclusions would lose a considerable portion of their demonstrative value. Unfortunately, it is not possible to do so here, and it only remains for me to cite an adequate number of elucidatory episodes in support of the main theoretical conclusions reached by an analysis of the facts. These may, however, be considered sufficient to corroborate the thesis here considered, which is that “mediumistic communications between the living prove the reality of mediumistic communications from the dead.” For this purpose, I cannot do better than cite certain instances from the long series obtained through his own mediumship by the well-known journalist and spiritualist writer, William T. Stead.

William Stead possessed to a remarkable degree the mediumistic faculty of automatic writing (psychography), by means of which the exquisite little volume of transcendental revelations entitled *Letters from Julia* was dictated to him. Besides this, he succeeded in entering systematically into mediumistic rapport with absent living persons, and conversing freely with them, often obtaining confessions and information which those living persons would never have confided to him under normal conditions. He had never thought of the possibility of supernormal conversations of this kind, and it was the mediumistic personality of “Julia” who suggested it to him as an experiment. In a famous lecture given by him at the London Spiritualist Alliance in 1893 he recounted in the following words his initiation into this branch of research.

“When this correspondence (with ‘Julia’) had been going on for some time she wrote with my hand: ‘Why are you surprised that I can write with your hand? Anyone can write with your hand.’ I said: ‘What do you mean by anyone?’ She said: ‘Anyone. People on earth, alive,

can write with your hand.' I said: 'Do you mean living people?' She said: 'Any of your friends can write with your hand.' I said: 'Do you mean to say that if I put my hand at the disposal of any of my friends they could write to me in the same way that you do?' 'Yes. Try it.' I thought that seemed rather a large order, but I did try it with this result . . . I put my hand at the disposal of friends at various degrees of distance, and I found that, although the faculty varied, some friends could write extremely well, imitating at first the style of their own handwriting, sometimes for the first few words until they had more or less established their identity, and then going on to write exactly as they would write an ordinary letter. They would write what they were thinking about—whether they wanted to see me, or where they had been. I must say nothing surprised me more, at first, than the frankness with which friends, who I knew were sensitive and shrinking, modest and retiring, who would never tell me anything about their personal circumstances or about money matters, would tell me in the frankest possible way their difficulties and troubles without any reserve whatever. Noticing this I said to Julia on one occasion: 'This is rather a serious thing, because it seems to me as if there would be no more secrets in the world if things can go on like this.' 'Oh, no!' she said. 'You do not understand.' I said: 'Well, how is it that a person will tell me things with my hand that he would never tell me with his tongue?' Then she gave this explanation; I do not give it to you as final, but only as her own explanation which was written with my hand. I did not invent it myself, for it never occurred to me. She said: 'Your real self will never communicate any intelligence whatever, either through the hand of a writing medium, or through your tongue—that is, if it is yourself that is speaking—excepting what it wishes to communicate, but your real self is very different from your physical self.' I said: 'How do you mean—my real self?' She said: 'Your real self, what you would call your Ego, sits behind both your physical senses and your mind, using either as it pleases. Your physical senses are used for communications

DISCARNATE INFLUENCE IN HUMAN LIFE

between your real self and your fellow men when they are within range of sight or hearing. But the physical senses are only a clumsy mechanical contrivance at the best ; the mind is also an instrument, and a material instrument, but a much more subtle material instrument than the physical senses, and when the real self wishes to communicate with any person at a distance it uses the mind, but it will never use the mind to tell what is wanted to be kept secret any more than it would use the tongue, because in all cases the real self is the master.' I said : ' How can you do it ? ' She said : ' Why, cannot you understand ? All minds are in contact with each other throughout the whole Universe, and you can always speak and address any person's mind, wherever that person may be, *if you, more or less, know that person*. If you can speak to that person if you meet him in the flesh, you can also speak to him and ask him to use your hand in whatever part of the world you may be.'

' It may be my defect as a medium, but I find a very great difference in people—I do not find that I can communicate with all my friends, by any manner of means. I find that there are some who will communicate with extraordinary accuracy, so much so that out of a hundred statements there would not be more than one which is erroneous. I find some who, although they will sign their names right, apparently in their own character, make statements which are entirely false. There are other friends who write with very great accuracy, and the curious thing about this is, that although when I ask one of them to write—say he is at Glasgow—and I ask : ' How is your face ? ' he would probably write and say either that a great boil had burst, or that it was worse, or that it had a poultice on, or something of that kind, and would sign his name, yet he would not know that he had communicated that intelligence to me. I asked Julia about that. I always ask her about my difficulties. She put me up to this thing and I think she ought to give me instruction, and I must say she never flinches ; she always comes up to the scratch very straight. I said : ' How is it that when I have asked a friend how his face was, and he answers me, he knows nothing about it after-

wards? If the real self does not communicate any intelligence except at its volition, how is it that I can get an answer from my friend when he does not know anything about it at all?' She said: 'When you speak to your friend through your hand he only answers with his mind, not with his physical senses. The real self does not always take the trouble when he has communicated a thing by the mind through the hand to inform the physical brain that he has done so. It is not necessary to do so. If it thought fit it might, but it might not; it does not necessarily require it.' " (*Light*, 1893, pp. 135-6.)

These are the essential extracts from William Stead's most interesting lecture. In this connection, I observe first of all that the mediumistic personality of "Julia," when she informs Stead that it is possible for a medium to enter into rapport with absent living persons, but only on condition that he knows them personally, confirms the thesis propounded by me in the preceding chapter, according to which mediumistic communications between the living cannot take place in the absence of psychic rapport, which can only be established with persons known to the medium or the sitters, or by means of a psychometrizable object.

I note further this other statement of "Julia": "When you speak to your friend through your hand, *he only answers with his mind*, not with his physical senses." Which, in metapsychical terms, is equivalent to saying that the integral personality of the absent friend replies, exercising his subconscious psychic faculties, not his conscious, or cerebral faculties. Now this statement contains the substantial nucleus of the thesis I am about to unfold, according to which, mediumistic communications between living persons are *real conversations between two integral subconscious personalities in psychic rapport with each other*; a theoretically important conclusion in so far as it eliminates the absurd hypothesis which presumes that the supernormal faculties of mediums have the power to insinuate themselves into the subconscious of absent persons in order to select there the information they require for the noble object of deceiving their sitters.

DISCARNATE INFLUENCE IN HUMAN LIFE

I will not add to this now, since I shall return repeatedly to the argument during the exposition of cases.



I will begin with the episode which opened the new experiments under examination. The absent subject chosen by Stead was a well-known authoress who wrote for the *Review of Reviews* and who soon became one of Stead's best "spiritual correspondents." She responded immediately to his mental invitation, wherever she might be, by day or night, carrying on most interesting conversations full of proofs of her identity. I will quote the incident referred to by Myers in *Proceedings of the S.P.R.*, Vol. IX, p. 53. It is reported by William Stead, who says :

"I was rather incredulous, but I began experimenting with a friend in London who was sympathetic. I found that it succeeded to a marvel. That is to say, I found that my friend had no difficulty whatever in using my hand to communicate information or the expression of the mood of the moment. When my friend, whom I will call Miss Summers, was writing, I said to her in the middle of the communication : ' Are you really writing, or is it only my subliminal consciousness ? ' My hand wrote : ' I will try and prove to you that I am really writing. There is an object in my hand just now which I will bring to your office. I am sitting at my table. It is a small present that I want to make to you. It is an old thistle.'

" ' What ! ' I said, ' a thistle ? '

" ' Yes, an old thistle ; it played a part in my life that made it dear to me. I will give it to you to-morrow. I will explain to you when I give it. I hope you will accept it.'

" Next day, when my friend came, I asked her if she had brought a present for me. She said no, she had not. She had thought of bringing one, but she had left it at home. I asked her what it was. She said it was such an absurd thing she did not like to mention it. When I pressed her she said it was a piece of scented soap ! I was considerably disgusted at this apparent failure, and told her why. She said at once : ' That is very curious. Everything happened

as you have it written there, and it is a thistle, and an old thistle. But it is a thistle that is stamped on the piece of soap. I will bring it to you next time I see you. It did play a part in my life,' which she then proceeded to explain. I have the soap now in my possession. It is stamped with a thistle." (The private incident has been explained to me, and shows that it was the thistle stamped on the soap which gave that object its significance. Miss Summers had thought of the gift before Mr. Stead's hand wrote ; perhaps at the exact time of his writing. F. W. H. Myers.)

In the above case the incident of personal identification, intended to prove to Stead that it was not a deception of his own subconscious, but a real conversation with the spiritual personality of Miss Summers, appears adequate for the purpose, seeing that the gift promised as a proof consisted in something so exceptional as not to be explicable by the usual hypothesis of "coincidence." It is, in fact, evident that the image of an old thistle stamped on a piece of soap is certainly not an object habitually given as a present.

I note further that in the incident under examination, as in others obtained with the same sensitive, she had apparently entered into mediumistic rapport with Stead in a waking condition ; but it does not follow that the incident happened in precisely this manner. First of all, because in none of the experiments under discussion were there witnesses to certify that the sensitive was not dozing at that moment ; next, because even if such witnesses existed, their testimony would not be of great value, seeing that an individual can easily fall into a state of "waking somnambulism," and continue in it for some time, without those present noticing it or the individual himself being aware of it. All this is theoretically important, and we shall return to the theme when we allude to a recent case of the kind in which the absent and unconscious subject was apparently in a waking state. This case is continually cited by opponents to demonstrate that mediums extract all they require from the subconscious of others, deceiving their sitters in this manner by impersonating deceased entities. (Soal-Gordon Davis case.)

DISCARNATE INFLUENCE IN HUMAN LIFE

I therefore repeat once more that the theoretical lesson to be learned from the above episode, which will be more than ever corroborated by those that follow, consists in the evident and indubitable proof that *in mediumistic communications between the living, we are dealing with real conversations between two integral subconscious personalities, conversations transmitted to the medium's conscious personality by means of automatic writing*, while it is equally evident that the mediums extract nothing and select nothing, and consequently that the hypothesis so dear to our opponents is destitute of experimental foundation.

The theoretical lesson referred to above must be carefully borne in mind, because from the positively proved fact that in mediumistic conversations between the living we are dealing with a conversation between two integral subconscious personalities, it follows that the communications themselves are transformed into definite proofs of identity of the living communicators ; which in their turn, corroborate with equal efficacy the analogous manifestations by which proofs of identity of the dead are obtained. Whereas if we, like our opponents, postulate that in mediumistic communications between the living, the mediums extract from the subconscious of these same living persons all the information furnished concerning their private lives, the same argument would hold good for the greater part of mediumistic communications from the dead, which would be considered as a collection of facts extracted by the mediums from the subconscious of others ; thus rendering more theoretically difficult the rigorously scientific demonstration of the proofs of spirit identity.

Having observed this, I hasten to add that the hypothesis under discussion is not only to be excluded on the basis of comparative analysis and convergence of proofs, but also for the reason that by it the fundamental characteristic of communications between the living could not be explained—namely, that of the conversation that takes place between the medium and the subconscious personality of the absent living individual ; which conversation continually assumes new and unexpected aspects, *having nothing in common with*

THE LIVING COMMUNICATOR

the memories latent in the subconscious of others, because the information furnished, the states of mind manifested, the moral characteristics, the personal idiosyncrasies, spring from the questions addressed by the automatist to the personality of the living communicator. It only remains to conclude by formulating a proposition so simple as to seem ingenuous. This is that when an hypothesis proves incapable of explaining the leading characteristic of a given class of manifestations, that shows that it is inapplicable to the manifestations themselves.



This other episode, which also took place with Miss Summers, will serve to corroborate what was said earlier about the unreserved frankness with which the integral subconscious personalities confide their private embarrassments to third persons. On September 20th, 1893, William Stead turned his thoughts as usual to Miss Summers, asking for her news. His hand wrote immediately :

“ I have had rather a sad day. I have had a disappointment in some work, or rather in the payment for some work, and as the result I am rather short of money. I don't like to tell you this, because you will want to give me some. But I don't want you to. I am rather pinched for money just now. I have £3 to pay for lodgings. But I shall pull through.”

“ I said : ‘ I will send you the money.’ My hand wrote and said : ‘ No, I won't take it. I will send it back if you do. I don't like to seem mercenary.’ On sending up to Miss Summers the next day I found that it was as stated, but that she was very much disgusted on finding that I knew of her needs.” (*Proceedings*, Vol. IX, p. 54.)

From the incident cited it is more than ever evident that the experiments under examination cannot be due to tele-mnesia, but to real dialogues which take place between two spiritual subconscious personalities. We note, in fact, that when Stead adds : “ I will send you the money,” Miss Summers replies : “ No, I won't take it. I will send it back if you do.” This reply implies a dialogue which takes

DISCARNATE INFLUENCE IN HUMAN LIFE

place in the present, and not a process of selection of memories latent in the subconscious of others. And since the dialogue was found to be veracious, there is no question of invoking the usual hypothesis of "subliminal romances" with their subconscious dramatization.



The following incident occurred between William Stead and his sons, who were travelling on the Rhine. The father writes :

"The boys had a Kodak with them, and, as usually happens, they ran short of plates and wrote home in the ordinary way by letter, asking for more to be sent. The plates were duly dispatched and ought to have been received, when my son wrote with my hand saying that they were impatiently waiting for those plates, that they had used up all their plates, and they could not go on photographing unless fresh plates were sent. I at once made inquiries and ascertained that the plates had been duly dispatched. A day or two later he again wrote with my hand, asking : 'Why do you not send those plates ?' I again inquired, and found that there was no doubt about their having been sent off nearly a week previously. Thereupon I thought my hand was writing wrongly, and I did not let it write any more from him. But when the boy returned I found to my surprise that the plates had never been received. His complaints written with my hand at Wimbledon were an accurate representation of the state of his mind at Boppard." (*Light*, 1893, p. 63.)

In the case cited, and from the point of view of the authenticity of the phenomenon of mediumistic communication between the living, an interesting circumstance is that Stead was sure the photographic plates had been dispatched ; this certainty is irreconcilable with the hypothesis of a subconscious impersonation, because in that case the father should have suggested to himself according to his own convictions, so as to provoke a reply announcing the arrival of the long-expected photographic plates. But instead the son replied complaining for the second time that the plates

THE LIVING COMMUNICATOR

had not arrived. The conclusion is therefore inevitable that the dialogue in question was of the telepathic-mediumistic order.



The following episode treats again of a person who, after having shown himself reticent with Stead regarding his financial embarrassments, speaks of them unreservedly through the medium. William Stead narrates :

“ Last February (1893) I met a correspondent in a railway carriage with whom I had a very casual acquaintance. Knowing that he was in considerable distress, our conversation fell into a more or less confidential train, in which I divined that his difficulty was chiefly financial.

“ I said I did not know whether I could be of any help to him or not, but I asked him to let me know exactly how things stood, what were his debts, his expectations, and so forth. He said that he really could not tell me, and I refrained from pressing him. We parted at the railway station. That night I received a letter from him apologizing for not having given me the information, but saying that he really could not. I received that letter about ten o'clock, and about two o'clock in the morning, before going to sleep, I sat down in my bedroom and said : ‘ You did not like to tell me your exact financial position face to face, but now you can do so through my hand. Just write and tell me exactly how things stand. How much money do you owe ? ’ My hand wrote ‘ My debts are £90.’ In reply to a further inquiry whether the figure was accurately stated : ‘ ninety pounds ’ was then written in full.

“ ‘ Is that all ? ’ I asked.

“ My hand wrote : ‘ Yes ; and how I am to pay them I do not know.’

“ ‘ Well,’ said I, ‘ how much do you want for that piece of property you wish to sell ? ’

“ My hand wrote : ‘ What I hope is, say, £100 for that. It seems a great deal, but I must get money somehow. Oh, if I could get anything to do, I would gladly do anything ! ’

“ ‘ What does it cost you to live ? ’ I asked.

DISCARNATE INFLUENCE IN HUMAN LIFE

“ My hand wrote : ‘ I do not think I could possibly live under £200 a year ; you see I have to keep some relatives besides myself. If I were alone I could live on £50 per annum, but there is rent and everything. Where can I get this ? I cannot tell.’

“ The next day I made a point of seeking my friend. He said : ‘ I hope you are not offended at my refusing to tell you my circumstances, but I do not think it is right to trouble you with them.’ I said : ‘ I am not offended in the least, and I hope you will not be offended when I tell you what I have done.’ I then explained this automatic telepathic method of communication. I said : ‘ I do not know whether there is a word of truth in what my hand wrote. I hesitate to tell you, for I confess I think that the sum which was written as the amount of your debts cannot be correctly given. It seems to me to be much too small, considering the distress in which you seemed to be. Therefore I will read you that first, and if it is right I will read you the rest ; but if it is wrong I will consider that it is rubbish, and that your mind in no way influenced my hand.’ He was interested but incredulous. ‘ But,’ I said, ‘ before I read you anything, will you form a definite idea in your mind as to how much your debts amount to ; secondly, as to the amount of money you hope to get for that property ; thirdly, what it costs to keep up your establishment with your relatives ; and fourthly, what could you live upon if you were by yourself ? ’ ‘ Yes,’ said he, ‘ I have thought of all these things.’ I then read out : ‘ The amount of your debts is about £90.’ He started. ‘ Yes,’ said he, ‘ that is right ; but the figure I was going to mention was £100. But that includes some money for current expenses.’

“ Then I said : ‘ As it is right, I will read you the rest. You hope to get £100 for your property.’ ‘ Yes,’ said he, ‘ that was the figure that was in my mind, although I hesitated to mention it, for it seems too much.’

“ ‘ You say you cannot live upon less than £200 a year with your present establishment.’ ‘ Yes,’ said he, ‘ that is exactly right.’

“ ‘ But if you were by yourself, you could live on £50

a year.' 'Well,' said he, 'a pound a week was what I had fixed in my mind.' Therefore there had been a perfectly accurate transcription of the thoughts in the mind of a comparative stranger, written out with my own hand at a time when we were at a distance of some miles, within a few hours of the time when he had written apologizing for not having given me the information which I had asked."

Myers asked Stead to procure him the testimony of his friend, so that he might deposit it in the archives of the Society for Psychical Research, and Stead procured it for him. Myers published it in the *Proceedings* (Vol. IX, p. 57), suppressing the witness's name but stating that he would give it privately on request. Here is the letter of Stead's friend:

"DEAR MR. STEAD,

"I received your communication, and have no hesitation in allowing you to submit it to the P.R. Society. The statements are correct. I was unaware of the experiment until next day. I consider the proof a very striking one, as from some circumstances connected with my affairs you could not possibly have formed an estimate even—at least I think it hardly possible—of what my debts, prospects, or expectations were. . . ." (*Signed: E. J.*)

The case cited does not differ substantially from the others, but it is more important from the theoretical point of view, on account of its greater evidential value, taking into account the uncommon length of the mediumistic dialogue, and the detailed private information obtained from a person who a few hours earlier had declared verbally to Stead that he did not wish to enter into confidences on such a delicate subject as his financial embarrassments.

Among the information obtained mediumistically by Stead, and that given verbally by the same person, there are slight differences in the form in which it was conceived by the two personalities, "subconscious" and "conscious" of the same individual; but not in the substance, which corresponds exactly.

Before such a prolonged and circumstantial veracious

DISCARNATE INFLUENCE IN HUMAN LIFE

dialogue, who would still dare to maintain that mediumistic communications between the living take place by means of a presumed faculty of telepathic clairvoyance or telemnesia, capable of insinuating itself into the recesses of the subconscious of others for the purpose of extracting from it the necessary elements for representing a false living personality with suitable dialogue, which would be a "spurious dramatization" of particulars perceived telepathically? We certainly cannot describe as "dramatized perceptions" those implied in the fragment of dialogue in which Stead asks: "What does it cost you to live?" and receives the answer: "I do not think I could possibly live under £200 a year; you see, I have to keep some relatives besides myself. If I were alone I could live on £50 a year, but there is rent and everything." Here we have an answer which implies that he who formulated it had been obliged to make first a mental calculation; and this being so, the calculation could not have been extracted from his subconscious, in that it originated from a special question put to him at that instant. I do not think it necessary to add anything to this; it is a fact that in the dialogues under examination the rational explanation is evident from the manner in which they occur—namely, that two integral subconscious personalities are conversing with each other.

It follows that if the hypotheses of telepathic clairvoyance and telemnesia are to be excluded because they are incapable of explaining manifestations of the living, they must still more be excluded as an explanation of manifestations of the dead, whenever the personal information necessary for the representation of a false personality of a deceased person would have to be extracted from the subconscious of individuals unknown to the medium or even scattered about the world.

In other words, it appears logically inevitable that for the explanation of *manifestations of the dead*, the hypothesis is preferable which harmonizes with the methods whereby *manifestations of the living* take place, seeing that these last form the only solid basis for all scientific inferences in this kind of research.

THE LIVING COMMUNICATOR

It may be affirmed that in the same manner whereby in manifestations of the living, it is the living themselves who communicate to mediums, or by means of mediums, the personal details intended for their identification, so in cases of manifestations of the dead, it is the dead themselves who communicate to mediums, or by means of mediums, the personal details intended for their identification. In short, the essential argument in the present discussion consists in this: that the characteristic of *a conversation between two spiritual personalities* appears to be fundamental in both categories of manifestations; so that if this characteristic corresponds to a scientific fact verified in the circumstance of *manifestations of the living*, it is impossible to avoid the conclusion that it corresponds to a fact equally real and verified in the circumstance of *manifestations of the dead*, always assuming that the information furnished in both cases is found to be correct, as well as unknown to those present.

From what has been shown, it follows that the opposite hypothesis must be excluded because it does not correspond to the manner in which the facts take place.

There are other important circumstances to be brought forward in support of the considerations set forth; circumstances of which we shall speak in the concluding synthesis of the present chapter, as they are of a general order.



I take the following episode from a long article published by William Stead in his paper, *The Review of Reviews*, for January 1909.

“A friend of mine (Miss Summers) who writes better with my hand at a distance than with her own, had spent the week-end at Haslemere, thirty miles from London. She was to lunch with me on the Wednesday, if she had returned to town. On the Monday afternoon I wished to know about this, so taking up a pen I asked the lady mentally if she had returned home. My hand wrote as follows: ‘I am sorry to say that I have had a most unpleasant experience, which I am almost ashamed to tell you. I left Haslemere at 2.27

DISCARNATE INFLUENCE IN HUMAN LIFE

p.m. in a second-class compartment, in which were two women and a man. At Godalming the women got out and I was left alone with the man. He came over and sat by me. I was alarmed and pushed him away. He would not move, however, and tried to kiss me. I was furious and there was a struggle, during which I seized his umbrella and struck him with it repeatedly, but it broke, and I was afraid I should get the worst of it, when the train stopped at some distance from Guildford. The man took fright, left me before the train reached the station, jumped out and took to his heels. I was extremely agitated, but I kept the umbrella.'

"I sent my secretary immediately to the lady's house, with a note in which I expressed my regret for the assault she had suffered, adding: 'Calm yourself, and bring me the man's umbrella on Wednesday.'

"She replied: 'I am sorry you have learnt of what happened to me, because I had decided not to speak of it to anyone; but the umbrella was mine, not his.'

"On the Wednesday when she came to luncheon, she confirmed the correctness of every detail written by my hand concerning her adventure, and showed me the umbrella, which was really hers and not that of her aggressor. What could be the cause of such an error of transmission? I do not know; but perhaps the error would have been rectified if I had thought to ask for a revision of all the particulars written by me.

"It is almost superfluous to remark that I had no idea as to the day and hour of my friend's return, and certainly no shadow of suspicion of the deplorable experience she had been through."

The episode recounted is of equal theoretical value with the preceding one, since in the minute and complete description of the adventure of Stead's "spiritual correspondent" it is more than ever evident that in such a circumstance it could not be a case of information extracted by Stead from Miss Summers' subconscious, and then reorganized to represent a false impersonation of her in the act of recounting it to him mediumistically, but rather a conversation like all the others between two subconscious personalities.

THE LIVING COMMUNICATOR

The error in transmission curiously interpolated among so many true particulars, does not in any way diminish the theoretical importance of the fact ; it is probably the result of a fleeting instant of subconscious interference. For it must not be forgotten that the state of mediumistic receptivity is a passive and eminently unstable condition of the spirit, and is of a kindred nature with another passive and eminently unstable condition of the spirit : that is the condition of the sleeper who enters into the kingdom of dreams. Hence the extreme facility with which dream elements intrude in mediumistic communications whether with the dead or the living. And when it is a question of communication with the dead, these dream elements interpolated among accurate information always constitute the great obstacle which prevents numerous investigators from adhering to the spiritistic hypothesis ; because for many of them, an authentic personality of the dead should never make a mistake in referring to some important particular of his earthly life. This statement is apparently rational and incontestable, but really entirely erroneous, since it does not take into account the imperfections inherent in the oneiro-subconscious instrument of which the dead make use in communicating with the living ; an instrument which calls for absolute passivity of the medium's mentality, passivity in a perpetual condition of unstable equilibrium, with frequent infractions and irruptions, now dream-like, now somnambule, now autosuggestive and suggestive, to which must be attributed the errors, contradictions and imperfections met with in many communications from the dead. From this point of view, the identical errors met with in the communications of the living, are really valuable for their eloquent demonstration in favour of the view supported. So that, arguing from the above case, it should be inferred that, as the error found in the midst of so much accurate information does not prevent the organic complex of information from showing its extrinsic origin, or more precisely, its nature as a mediumistic manifestation of a living person ; so also, the errors themselves, when they occur in cases of spirit identification, cannot prevent the organic

DISCARNATE INFLUENCE IN HUMAN LIFE

complex of accurate information furnished from showing the extrinsic origin of the information itself, or more precisely, its nature as a mediumistic manifestation of the dead.

This hypothesis appears theoretically very important, so that it is opportune to relate other errors of transmission in the experiments under examination. Stead referred to them in his review, and Myers collected them in a work of his published in the *Proceedings of the S.P.R.* (Vol. IX, pp. 56-7). Stead recounts :

“ There have been, however, two or three occasions when there have been curious errors in detail. These are quite as important to note as those cases in which the messages have been correct. The first error was a statement that on a certain Saturday afternoon she (Miss Summers) had walked in Regent's Park, whereas, as a matter of fact, she had not left her home. I do not know how that error arose ; there may have been some expectation on my part that she was going to walk in the park, but, whatever the cause, the fact remains that it was a mistake.

“ On another occasion a still more remarkable error occurred. It was when I was at Redcar. My hand wrote an account of an interview which it said Miss Summers had had with a certain person who was named. It was a disagreeable interview, and portions of the conversation were reported. On comparing notes I found, to my surprise, that while she had been to the office of the person in question, the interview which was reported had not taken place with him or my friend. The conversation reproduced had, however, taken place between a friend of Miss Summers and another person ; Miss Summers' friend had told her what had taken place, and my hand had given a very much exaggerated account of that conversation at a distance of 250 miles. Miss Summers' friend was personally unknown to me, and Miss Summers was very much astonished to find that her friend's interview was attributed to herself and interpolated into her business conversation with another party.”

So says Stead. As regards the first error of transmission reported by him, it is not worth while to discuss it, since very

THE LIVING COMMUNICATOR

probably the explanation given by Stead is the true one. As to the second, it is undoubtedly strange, uncommon and enigmatic. However, it closely resembles another error which occurred in the experiments of Prince von Wittgenstein, described in "Case X" of my monograph, *Mediumistic Communications between the Living*. I noted there that the Prince, wishing to put himself *en rapport* with his usual "spiritual correspondent," directed his thought towards her house, but as the lady was away from home, while her sister was sleeping in the house, this caused the Prince, as a result of the "fluidic affinity" existing between the sisters, to put himself instead *en rapport* with the sister who lived in the same dwelling. It happened consequently that the latter narrated to the Prince an incident which had occurred to her at a ball; but since the Prince believed himself to be *en rapport* with the person he knew, this produced an interference by autosuggestion, which caused the sensitive's hand to sign the message erroneously with the name of the lady whom he believed to be present.

Now everything concurs in leading us to presume that an analogous interference took place in the case of Stead; thus it should be inferred that his thought being directed towards the home of his "spiritual correspondent" at the moment when she was conversing animatedly with a friend who was excitedly recounting the particulars of a dispute of her own, it followed that the emotional state of the friend struck upon the conditions of psychic rapport existing at that moment between Miss Summers and Stead, and caused a corresponding disturbance in the transmission of the message, which after beginning normally with a piece of information from Miss Summers concerning the result of a business interview of her own with a man she named, suddenly changed, because the "Hertzian waves" of the "wireless telegraph," by means of which the two spiritual personalities conversed together, were dominated by other more powerful "Hertzian waves," which succeeded in *synchronizing* with the first owing to the presence in the same room of the chatting friends; so that the *second series* of "Hertzian waves" carrying news of the dispute, imposed

DISCARNATE INFLUENCE IN HUMAN LIFE

themselves upon the *first series*, amalgamating and confusing themselves with it.

On the occasion of William Stead's lecture at the London Spiritualist Alliance, an interesting discussion took place between him and his audience on the problem of the errors insinuated into his own experiments in mediumistic communications between the living. This caused him to relate two other cases of the kind, which I will reproduce here. He began :

" But now let me turn to this question of errors. It may be the fault of what I call my automatic telepathic receiver, or the motor nerves of my brain. It may be their fault, but it is very difficult to construct a working hypothesis to account for them. When my boy was in Germany he would write many things quite correctly, as for instance that he was going to such and such a place and doing such and such a thing, which all were quite true ; and then in the middle he would give a long detailed statement about it being a wet Sunday and that he had nothing to read but a German Bible ; and that he wished he had brought some books with him to read. Yet as a matter of fact it was nothing of the sort. It was not a frightfully wet Sunday, they did not want anything to read, and they had not got a German Bible."

In the above incident one would say that the interference of the oneiro-subconscious stratum was caused by an authentic " frightfully wet Sunday " in the locality where Stead was staying, a circumstance aggravated by his being unprovided with books to relieve his tedium.

Here is the second case given by Stead :

" Take another instance. A friend of mine who went to Matthew Arnold's grave on Christmas Day wrote to me on the Christmas afternoon stating exactly what had happened, how he had gone to Paddington Station, caught such and such a train, had a compartment to himself all the way, taken a ticket to Laleham. I said : ' That is wrong ; you cannot take a ticket there.' ' I took a ticket to Laleham, I got there and went to the churchyard. There was no one in the churchyard except myself ; I went to the grave, and

I put some white flowers upon it, and then came back by the train. I had a carriage to myself all the way home.' That was a detailed statement, about which I knew nothing before it was written; my hand simply wrote that statement off. But mark how curiously the errors come in; and the errors interest me far more than the accuracies, because the accuracies are natural. It is natural for my friends to tell the truth, and not natural for them to tell a falsehood. It was in the main all right. When I saw him I said: 'I did not know there was a station at Laleham.' 'No more there is,' he said, 'I went to Staines station.' 'Then, why the mischief did you write and tell me that you took a ticket to Laleham?' He said: 'I did book to Laleham, I asked the booking clerk for a ticket to Laleham, and he gave me a ticket to Staines saying that was the station for Laleham.' Now mark the errors: he did not go to Paddington station, he went to Waterloo; he did not put white flowers upon the grave, he put blue flowers there. Why these two curious little errors? That is the kind of thing which puzzles me and makes us feel we have got to study this question a great deal more than we have done before we can form any theory as to the facts. . . ." (*Light*, 1893, p. 143.)

In this episode the two small errors do not concern the accuracy of the incidents narrated, but the secondary particulars in connection with which they took place. In any case, it only remains to attribute them to the same cause as the more or less remarkable disturbances inseparable from the condition of unstable equilibrium natural to the sub-conscious stratum which receives supernormal messages. This was also the opinion of the Rev. G. W. Allen, who at the end of Stead's lecture made the following observations:

"I wish to say a word with regard to the lying communications which are made by spirits. I myself have never felt quite sure that we were right in dismissing those things by saying that they are untrue, and I was most interested to hear Mr. Stead say just now that even from living persons he sometimes gets information which does not seem to be true. It seems to me, therefore, that that hints to us that

DISCARNATE INFLUENCE IN HUMAN LIFE

we have got to entirely re-open this question of what is generally called untrustworthy communications . . . It is perfectly possible that the apparent lie may be caused by some inaccuracy in the organism through which the communications are taking place, or by some hitch in the process. . . .”

There is no doubt that Mr. Allen’s observations appear very rational, although they do not solve the problem by specifying its cause.

At this point it will be useful to recall how in the classic experiments in thought transmission by mediumistic means, conducted in a severely scientific manner by the Rev. P. H. Newnham (*Proceedings of the S.P.R.*, Vol. III, pp. 3-23), in which the medium was his own wife, analogous subconscious interferences sometimes took place ; these were of a more embarrassing kind, since they were not simple errors but real deceptions, entirely analogous to those that take place in communications with the dead ; a highly interesting and instructive circumstance, and worthy to be recorded here.

Mr. Newnham experimented with his own wife, sitting in the same room. They were at a distance of eight feet from each other and back to back. He wrote one by one the questions he intended to transmit mentally to the sensitive, who rested her hand on a “planchette,” by which she replied instantly to each question, even before the experimenter had time to write it. The answers always corresponded to the questions, and referred mostly to matters and arguments unknown to the sensitive, but known to the experimenter, except in one case where the answer referred to information unknown to him also ; but in that case it was known to another person present who had written the question and shown it to Mr. Newnham.

An important lesson to be drawn from these experiments is that when the experimenter became too exacting, insisting on replies too complicated for the sensitive’s capacity of subconscious perception, replies were dictated which, although in perfect agreement with the questions, were pure inventions. Thus, for example, Mr. Newnham, who was a Freemason, asked the sensitive to transcribe the Masonic prayer in use

THE LIVING COMMUNICATOR

at the ceremony of promotion of a Grand Master, and the "planchette" wrote instantly with great rapidity, a long prayer of the kind, wherein were contained Masonic reminiscences, but which was mainly a fantastic invention. Now this sort of deception in experiments of mediumistic thought transmission is very significant and interesting for the analogy it presents with the corresponding deceptive interferences which occur frequently in genuinely spiritistic mediumistic communications. One would say that excessive insistence on the part of the investigator, having the effect of determining in the mediumistic personalities an excessive tension of the will, with resulting dispersion of mediumistic fluid and consequent weakening of the "psychic control," opens the door to the oneiro-subconscious stratum, which, emerging, continues the communication in its own way by means of a dream action.

In any case it is worth noting that "spiritistic deceptions" find an analogy in "animistic deceptions," which take place in mediumistic communications between the living; and this provides valuable food for thought in that it is founded on a process of comparative analysis as applied to the two classes of manifestations under examination.

The question of mediumistic fraud in general is so important that by way of exception I shall depart from my present subject of real "mediumistic communications between the living" to investigate it further and illustrate it by examples from "mediumistic communications between the living obtained through the agency of deceased entities"; since it is important to observe that, although it is true that many errors and numerous mediumistic deceptions take place in consequence of the imperfection of the receiving instrument, that is, the medium, yet this does not mean that the obscure problem of the origin of mediumistic fraud is thereby explained. I mean that we must take into account the circumstance that there may occur—and indeed do occur—errors and deceptions of every kind, depending on the precarious conditions in which mediumistic communications take place, as well as extrinsically, on the part of the deceased communicators.

DISCARNATE INFLUENCE IN HUMAN LIFE

I will now proceed to demonstrate this by a series of recent experiments carried out in a rigorously scientific manner by Mr. Frederic James Crawley, Chief Constable of the Newcastle City Police, whose profession renders him specially aware of the importance of the smallest particulars in experiments of this nature. He sets forth the facts, taking the greatest care to corroborate them by abundant and exhaustive documentation consisting of extracts from the correspondence between the two experimental circles, affixing the dates to each smallest circumstance and adding explanations and comments which leave nothing to be desired. In this manner he has achieved a scientifically irreproachable and theoretically valuable work.

It must therefore be recognized that this series of experiments merits the title given by the author to his narrative : " My Quota." It is in fact a really valuable contribution in demonstration of the survival of the human spirit.

In reading the narrative we learn that the idea of making experiments of this kind did not originate spontaneously in anybody's mind ; it was a chain of circumstances, combined with some spontaneous manifestations on the part of the communicating mediumistic personalities which led the investigators to undertake them.

Mr. Crawley tells how he had been interested privately for some years in mediumistic experiments, as his wife possessed the faculty of automatic writing, while a friend of the family wrote mediumistically by means of the Ouija Board, and possessed clairvoyant powers.

It happened that in the autumn of 1922 Mrs. Crawley had to spend some time in the town of Woolastone in Gloucestershire, while Mr. Crawley remained at their home in Sunderland. The two places are about 300 miles distant from each other.

On September 1st, 1922, Mr. Crawley received a letter from his wife containing the following paragraph :

" As I was retiring last night after my arrival here (Woolastone), I heard raps on the wooden window-sill. Recognizing them by the characteristic sound as being made by ' Luther ' (Mrs. Crawley's deceased brother), I asked if it

THE LIVING COMMUNICATOR

was so, and received an affirmative reply by means of three loud knocks. Knocking later continued, and being in a strange room I asked for the noise to cease, which it did. This would be about 11 o'clock. I then asked them to tap forthwith in your bedroom in Sunderland. This morning by writing 'Ourio' (a deceased son of the Crawleys) said: 'They went to my father and tapped when my mother asked them, and my father heard.'"

This is the information sent by Mrs. Crawley to her husband.

Now the phenomenon had really occurred: Mr. Crawley at Sunderland had heard psychic raps in his bedroom at about 11 p.m.

It was natural that this first spontaneous episode should suggest further experiments of the same kind; all the more so as Mr. Crawley, alone in Sunderland, continued to experiment with Mrs. Low, who, as we said, possessed clairvoyant faculties, besides that of automatic writing with the Ouija Board; while Mrs. Crawley, at Woolastone, continued experimenting alone, for the purpose of keeping in touch with her deceased sons and brother. And it was Mrs. Crawley who, encouraged by the successful result of the above attempt, had the idea of trying the experiment again in another form, asking the spirit communicators to transmit a short message to her husband in Sunderland.

This first message was not transmitted, but the mediumistic personality of "Luther," to whom it was entrusted, fully justified himself by saying that he had found the spirit "Frank" in the act of dictating to the medium Mrs. Low a long communication for Mr. Crawley. Now this information transmitted by "Luther" was confirmed by a letter from Mr. Crawley, containing a long communication from the spirit "Frank" obtained on the evening of September 12th, that is, on the same evening when Mrs. Crawley had asked "Luther" to transmit her message. It is therefore clear that the phenomenon of "mediumistic messages between the living, transmitted by the agency of mediumistic personalities," took place, but in an inverse sense to that expected, since instead of Mr. Crawley re-

DISCARNATE INFLUENCE IN HUMAN LIFE

ceiving a mediumistic message from his wife, it was the wife who received a veridical message about what was taking place at that moment in her husband's presence.

Other messages of the same nature follow, which I will not quote here.

Before proceeding with the subject, it will be interesting to note a circumstance which characterizes this series of experiments—namely, that nearly all the mediumistic messages transmitted from one circle to another by the agency of "spirit messengers," while their essential contents correspond exactly to the messages sent, are nevertheless more or less defective and reproduced with certain omissions, and are hardly ever given in the exact language used. Now this circumstance is of great theoretical importance for the clearing up of many perplexities inherent in mediumistic communications in general, as we shall see later on.

On September 20th, 1922, Mr. Crawley asked the spirit communicator "Luther":

"Will you take a message to Emmie?"

Luther. Yes, be sharp.

Crawley. Here it is: "A message from Fred: the dog Jim wants his mother badly."

Luther. I will try: "Dog Jim wants his mother."

At midday on the morrow Mrs. Crawley sat down for automatic writing, and "Luther" manifested, dictating the following:

Luther. Emmie, I have to tell you about the dog Jimmie.

Mrs. Crawley. He is not dead, is he, Luther?

Luther. No, he is all right. I have to tell you he is all right.

Mrs. Crawley. Are you sure this is right?

Luther. Yes, Emmie, I am sure.

As will be seen, the message was transmitted in effect, but in a partial and imperfect manner. It was, in fact, not exact that the spirit "Luther" had been asked to inform "Emmie" that the dog Jim was in good health; but this inexactitude is very interesting theoretically, since it is clear from the context of the dialogue that it must be attributed to a phenomenon of suggestive interference provoked by

THE LIVING COMMUNICATOR

Mrs. Crawley's question : " He is not dead, is he, Luther ? " This goes to confirm what has been observed for a long time with regard to mediumistic communications—namely, that the spirit communicators, when they find themselves immersed in the medium's aura, pass into a condition analogous to that of hypnotic subjects ; and in consequence they are auto-suggestible, while their mnemonic faculties suffer a notable decrease ; this clears up many theoretical perplexities.

On September 22nd " Luther " manifested again to Mr. Crawley to announce to him that he had executed his commission.

Luther. Fred, I delivered message to Emmie. I hope she believes it worth sending to her. Strange message to transmit.

Crawley. Do you remember the message I sent ?

Luther. I think so : something about a dog.

In this incident also we must note the circumstance of the spirit communicator, who by his reply shows that he has forgotten all the particulars regarding the message entrusted to him two days earlier, and has only kept a general memory of it.

On September 23rd, at 7 p.m., Mr. Crawley began the usual séance with the medium Mrs. Low.

Willie Low, the medium's deceased son, manifested. The sitter asked :

Crawley. Will you tell Mrs. Crawley that Annie Brown is ill ?

Willie. Yes.

Crawley. Try and give message to Mrs. Crawley.

Willie. Yes.

(Mr. Crawley remarks that Mrs. Annie Brown, the object of the message, was a friend of the medium, but was totally unknown to the Crawleys.)

On September 26th, at 2.30 p.m., Mrs. Crawley sat down to write automatically, and the spirit of Willie Low manifested immediately and dictated :

Willie. I am come to tell you Mrs. Brown is ill.

Mrs. Crawley. What Mrs. Brown ?

DISCARNATE INFLUENCE IN HUMAN LIFE

Willie. My mother's friend.

Mrs. Crawley. Are they friends of mine?

Willie. No.

Mrs. Crawley. Then why have you come to tell me?

Willie. Only for evidence. My mother made communication at your house. Poor power . . .

In this episode the mediumistic message was transmitted faithfully; this is presumably due to the fact that the message itself is very simple, in that it consists of a single argument, free from accessory incidents and qualifying adjectives. Specially noteworthy is Willie Low's final remark by which he shows his knowledge of the importance and aims of the experiments in which he is taking part.

I will cite three other episodes from which the important truth here propounded emerges evidentially.

On October 1st, at 6.30 p.m., the spirit of "Frank" manifested to Mr. Crawley at Sunderland, who asked:

Crawley. Do you want to take a message?

Frank. Yes, I am anxious to.

Crawley. Any of these will do: 1. Say you were here and heard Dor and Gwen sing. 2. Or that Mr. Todd is ill. 3. Or that you gave us the foregoing communication.

Frank. Todd ill—To-night's communication—Dorothy and Gwen sang prettily.

On October 3rd, at 9 p.m., her husband's deceased father manifested to Mrs. Crawley at Woolastone, and dictated as follows:

Father. We have to tell you that somebody is very ill.

Mrs. Crawley. Can you give name?

Father. No.

Mrs. Crawley. Anybody I know?

Father. Yes, somebody you know very well, who goes to the little circle.

(Mr. Crawley confirms that the sick man, Mr. Todd, was their intimate friend and a member of their small developing circle.)

Mrs. Crawley. Anything else to tell me?

Father. Yes . . . We told them about the other world

THE LIVING COMMUNICATOR

in our communication. *I came because Frank could not manage it ; it is very difficult.*

In the above incident the substitution of the spirit messenger is very significant, since it shows the great difficulty experienced by the spirit entities in accomplishing their task. Thus also the other incident assumes an important theoretical value ; I refer to that of the spirit communicator who not only informs Mrs. Crawley of the substitution, but furnishes correctly the name of the spirit who had received the commission to transmit that same message, which he now comes to *deliver* in his stead.

We may ask : “ Why did ‘ Frank ’ not succeed in the task ? ” Evidently in the circumstances under consideration there can be only one reason for his failure—namely, that the spirit, after immersing himself in the medium’s aura, realized that he had forgotten everything.

As regards the transmission of the messages, I note that in the first the usual mnemonic lacunæ are to be observed. In fact the spirit states correctly that he has to inform Mrs. Crawley about someone who is ill, but does not remember the name. At the same time he shows that he knows who is ill, since he adds that it is someone well known to Mrs. Crawley, and an assiduous frequenter of the small experimental circle founded by the Crawleys. It must therefore be concluded that in the above episode the inconvenience of mediumistic amnesia was limited to the name of the person indicated, while the memory of the person himself remained intact. The second message was, however, transmitted faithfully, since in the long preceding message alluded to, the spirit of “ Frank ” had spoken “ about the other world.”

On October 5th, at 6.30 p.m., Mr. Crawley in Sunderland asked the spirit “ Luther ” the usual question :

Crawley. Would you like to take a message to Emmie ?

Luther. Very hard, but will try.

Crawley. Here is the message : “ From Fred : Luther’s photograph on table.” Repeat message ?

Luther. My photograph on communicating table.

DISCARNATE INFLUENCE IN HUMAN LIFE

Next day, October 6th, at 8 p.m., "Luther" manifested to Mrs. Crawley at Woolastone, but merely dictated :

"I had to tell you something, but I have quite forgotten it."

On October 11th the same spirit manifested again to Mrs. Crawley, who asked :

"Have you remembered that message yet, Luther, from Fred?"

Luther. Emmie, my dear, I will try. This is it, I think. "Tell Emmie that I have a picture of Luther."

This episode also is theoretically very instructive, since the ever-varying ways in which these episodes of transmission of mediumistic messages from one circle to another take place, provide an apparently incontestable cumulative proof that the cause of the lacunæ met with in the greater part of mediumistic messages in general, almost always depends on the fact of the partial or total amnesia in which the mediumistic personalities are plunged at the moment of communicating. And in the above incident we find a new variety of this demonstration—namely, that the spirit communicator who manifested the first time for the purpose of transmitting the message entrusted to him, realizes that he does not remember it and must limit himself to the information that he had orders to transmit a message but has forgotten it. After a few days, however, he shows himself able to transmit the substantial part of the message. It must therefore be inferred that if the spirit communicator, after forgetting the message, succeeded in remembering it five days later, this would show that the total amnesia of the first time was only temporary; that is to say, it happened consecutively to the act of communicating, and was dissipated with the liberation of the spirit from the disturbing aura. It returned partially when the spirit tried again; and if this time the amnesia was only partial this shows that the disturbing conditions of the mediumistic aura were less unfavourable.

I note that the validity of the explanation offered is confirmed by an important statement made to his mother by the spirit "Ourio," one of the Crawleys' deceased sons.

THE LIVING COMMUNICATOR

She had asked him to transmit one of the usual messages to her husband, and "Ourio" replied :

"Emmie, I shall be sure to forget ; when we leave your presence it goes from our memory. It is so very difficult for me."

(According to the brother "Frank," this greater difficulty for the spirit "Ourio" in transmitting messages of this kind, depended on the fact that "Ourio" had died at birth ; thus through not having lived, he was not successful in matters concerning practical experiences in this world, although he succeeded far better than the others in transmitting transcendental messages.)

The above message is theoretically valuable, because it explains in a few words what I had to demonstrate laboriously by means of a minute analytical investigation of the episodes considered. And therefore it must be inferred on the same analogy that if the communicating spirits, when they emerge from the medium's aura, forget in great part the commissions received from the experimenters, it is rational to presume that when they prepare to immerse themselves in this aura for the purpose of proving their identity by citing a number of personal details, they must equally forget the greater part of what immediately preceded their immersion in the inhibitory aura. I observe how all this is analogous to what takes place in hypnotic subjects when they fall into hypnotic sleep, and inversely, when they awake from hypnotic sleep.

Dr. Hodgson and Professor Hyslop, in their experiments with the medium, Mrs. Piper, noticed a very significant fact of this kind. They had frequently observed cases of communicating personalities, who after spontaneously furnishing excellent proofs of identity, with details unknown to anyone present, became inexplicably confused and could not answer when asked for other complementary details, or even for familiar names which they ought to have known. But when the medium passed into the transition stage of awakening : when, that is, she was no longer immersed in deep trance, yet was not fully awake, the experimenters noticed that she was murmuring words in a low voice, and placing their

DISCARNATE INFLUENCE IN HUMAN LIFE

ears close to her lips, they were surprised to find that she was murmuring the name or the information they had asked for in vain from the spirit communicator. Now it will be seen that from this circumstance we may draw a very valuable deduction—namely, that Podmore was wrong in his ironical observations regarding “ spirit communicators who did not know the names of their most intimate friends,” as he should have considered that if the spirits often succeeded in transmitting the names asked for and not furnished earlier, when the medium was in the period of awakening, this evidently signified that the mnemonic lacunæ in question should be imputed exclusively to the condition in which the spirit communicators found themselves when immersed in the medium’s aura ; a condition which produced in them a more or less accentuated transitory state of amnesia, which gradually became dissipated in proportion as they were liberated from this state of immersion in the inhibitory aura. This inference explains admirably the fact that the spirit communicator had no sooner reached a condition of sufficient liberation to permit him to remember, than he immediately seized the opportunity and transmitted to the experimenters the names and details asked for.

I will observe in this connection that the spirits who communicated through Mrs. Piper, repeatedly explained that the lacunæ in their communications depended on the condition in which they found themselves when in the act of communicating, and which produced in them a state of more or less accentuated disturbance and psychic exhaustion. However, our critics have not all been disposed to accept these reasons, concluding rather that these presumed elucidations were the usual “ paltry excuses ” brought forward by the subconscious personalities in order to justify in some way the flagrant deficiencies of their silly deceptive impersonations.

Well : it is precisely from the point of view of this perpetually recurring objection that the experiments here considered assume a notable theoretical value, since this time the objection in question is not applicable to them ; because in our case the spirit communicators, having always suc-

ceeded in accomplishing their task as messengers, had no need to recur to "paltry excuses" to justify themselves for not having accomplished it. But they had resorted to the same explanation only in the secondary circumstance of the lacunæ and inaccuracies with which the messages were transmitted. Now it will be seen that this time the problem is very different; in the first case such an explanation might pass for a "paltry excuse," because data to justify it were wanting; in the second case, however, the data exist incontestably, or, to speak more precisely, we are dealing with a statement of fact pure and simple, seeing that if the messages were transmitted, but were often inexact, it followed that they could only be explained in the manner indicated by the communicating personalities—namely, that they partially forgot the precise text of the messages entrusted to them, as soon as they emerged from the medium's aura; or, inversely, they suffered a partial amnesia of their personal memories as soon as they were immersed in the inhibitory aura of the medium.

There remains to be considered a last possible objection, which is really inapplicable to the series of experiments under examination, because it does not hold good in face of the manner in which they occurred; but, in any case, it will be useful to discuss it briefly, since it may appear to be a not unfair criticism.

The reader will have noticed in the above mediumistic messages the fact, theoretically most important, of their occurrence with long intervals of time between the formulation of the messages and their arrival at their destination; this is sufficient to exclude the telepathic interpretation. It might be objected, however, that the messages are still susceptible of explanation by the supplementary hypothesis of "delayed telepathy," according to which the message transmitted from one of the experimental groups would reach its destination regularly in the form in which it was conceived, but remaining latent in the medium's subconscious, from which it would emerge at the first opportunity.

It is not worth while to discuss and analyse an hypothesis which is wholly gratuitous and fantastic when the interval

DISCARNATE INFLUENCE IN HUMAN LIFE

of time between the emission and reception of a telepathic impulse proves to be more than a few hours. I will therefore merely demolish it on the basis of facts, and for this purpose it will be enough to comment on the last episode referred to, in which we find that the spirit communicator manifests first at a twenty-four hours' interval, stating that he had been asked to transmit a message, but had forgotten it; which message he succeeds in transmitting five days later. Now in this connection I observe that if such a circumstance is thoroughly explained by the hypothesis of a transient amnesia following the act of communicating—as I have already shown—on the contrary, by having recourse to the hypothesis of “delayed telepathy,” it would be very difficult to understand how it happened that the medium's subconscious, the presumed recipient of the message which remained latent, did not pour it out promptly to the experimenter the first time, instead of waiting to reveal it until five days had elapsed. But this is not all, since for the supporters of “delayed telepathy,” the episode under examination holds in reserve another logical and somewhat formidable obstacle. Who among our critics would dare to maintain that “delayed telepathy” had been able to manifest first by dictating: “I had to tell you something, *but I have quite forgotten it*”? It is clear that a telepathic message either arrives or does not arrive, but *it does not excuse itself for not having arrived!*

In conclusion: as we observed, the only naturalistic hypothesis of any value as an explanation of the above experiments, is the telepathic hypothesis considered in its various methods of manifestation, which in our case would have assumed the appearance of mediumistic communications between the living. Nevertheless, we have seen how a diligent analysis of the facts shows clearly that none of the methods by which telepathy manifests can succeed in justifying it.

It must therefore be admitted that the series of experiments under examination provides another remarkable proof of the mediumistic personalities' spiritual independence of the mediums they use; so that this series of experiments also assumes the value of excellent cumulative proof to add

THE LIVING COMMUNICATOR

to others converging towards the demonstration of the existence and survival of the human spirit, *and that independently of the cases of spirit identification resulting from personal information furnished by the deceased communicators.* I have emphasized this last phrase, because I must warn my readers that the present work of synthesis intended to demonstrate the great truth contained in the formula that "Animism proves Spiritualism," has for its ultimate aim the preparation of the ground for the demonstration, on the basis of facts, that the scientific proof of survival can be found even outside the cases of spirit identity founded on personal information furnished by the deceased communicators. This proposition does not yet appear from what has been written, but the mass of facts which still remain to be discussed will lead to it gradually, directly and inevitably, as will appear in the last chapter.

Having made this clear, I observe that from another point of view, everything concurs to demonstrate that the experiments referred to, considered together with others of the same kind, besides numerous experiments of a different order, all converging towards the same conclusion, lead us to the necessity of considering as scientifically solved one of the chief theoretical perplexities inherent in the fundamental problem of spirit identity. This perplexity consists in the fact of inexplicable mnemonic lacunæ existing in the personal information furnished by the spirit communicators ; lacunæ of which we have now succeeded in discovering and dissecting the causes, thus reaching scientific certainty about them ; because in the experiments here considered we were in a position to compare the messages entrusted by the " sender " to the mediumistic personalities with those received by the " recipient " from those personalities. I was therefore correct in affirming that in the series of experiments cited there were special points in their manifestation which possessed a capital theoretical value.



In order to exhaust the subject completely, it remains to observe that there are examples of spiritistic fraud which

DISCARNATE INFLUENCE IN HUMAN LIFE

although explicable on the hypothesis of the emergence of the "oneiro-subconscious substratum," might nevertheless in reality have a different origin. This observation finds a curious illustration in the following extract of mediumistic dialogue, which I take from the classic experiments of Professor Ochorowicz with the medium Mademoiselle Stanislaw Tomczyk.

The Professor had begun one of his usual cross-examinations of the mediumistic personality "Little Stasia," with the object of obtaining enlightenment as to the phenomena which had occurred; and this time "Little Stasia," had materialized and also photographed herself, by posing before the camera and provoking a bright flash of psychic light. At a certain moment, the Professor, who persisted in his opinion that "Little Stasia" was the medium's double (and this in spite of the photographic testimony to the contrary), asked her:

"Did you exist before the birth of 'Big Stasia'?" (that is the medium.)

"Yes; but you must not ask me such questions, if you don't want me to answer with lies. I should be very glad if I could reveal everything to you, but it is not permitted."

"Why?"

"Don't ask. Probably because if we were to reveal everything, we should cause a too violent social upheaval in the world."

"Tell me at least who it is that forbids you to speak?"

"Don't ask." (*Annales des Sciences Psychiques*, 1909.)

In explanation of this dialogue we may say that Professor Ochorowicz had already succeeded in obtaining from "Little Stasia" some vague information about herself, according to which she seems to have been a spirit never yet incarnated on earth, who was now awaiting her turn, although unwilling to renounce her free existence as a spirit.

Having explained this, I note the uncommon circumstance of a mediumistic personality who explicitly states that if too closely questioned, she will get out of the difficulty by telling lies; a curious and disturbing reply, notwithstanding the evident uprightness of the personality, who

THE LIVING COMMUNICATOR

warns her questioner of what awaits him if he does not desist from his too inquisitive demands. This reply explains many things, and solves many theoretical perplexities of mediumship, although it requires explanation in its turn, seeing that it is difficult to understand the necessity for having recourse to falsehood when in such circumstances it would suffice to reply in the manner of "Little Stasia"—namely, by stating that it was not permitted to reply to indiscreet questions. At the same time, the expression of the mediumistic personality that "it was not permitted to do so" would imply the existence of Superior Spiritual Entities, regulators of human destinies, to whose decrees spirits of lower grade, and still capable of communicating mediumistically with the living, must conform. How many mysteries to solve! Among them I note this: if there are Superior Spiritual Entities who forbid the spirit communicators to reveal certain secrets of the Other World for which humanity is not prepared, it is then implied that the same Entities permit the spirits in question to satisfy the curiosity of the living with falsehoods. If so, we must infer that in certain contingencies even lies are justifiable; in the sense, perhaps, that they are favourable to the orderly and regular evolution of metapsychic science, in so far as they exercise a beneficial moderating influence on its diffusion among the people, an influence not otherwise practicable; just as the biological-psychic evolution of the species is not practicable except by the intervention of the factor of Evil in perpetual conflict with the factor of Good. If this were granted we should have to admit that in the evolutionary vicissitudes of the new science of the Soul, even the falsehoods offered by inferior spiritual entities, in special circumstances, would have their justification, forasmuch as they would confuse over-credulous experimenters, obliging them to meditate and study the subject profoundly, thus causing providential pauses in the progress of metapsychic research, by opposing impulsive convictions based on blind faith, to the advantage of methods of scientific investigation; and above all obviating the danger of a "too violent social upheaval," which would infallibly be

DISCARNATE INFLUENCE IN HUMAN LIFE

caused if the new line of ethical-religious thought were to impose itself with dangerous rapidity on the unprepared masses. Let there, then, be spiritistic deceptions and conscious and subconscious fraud of mediums, so long as they act as a brake to the rapid and imprudent course to which certain highly impulsive branches of the new army of the Ideal would easily abandon themselves.

However this may be, it is a fact that deceptions and falsehoods of the kind indicated frequently take place in mediumistic manifestations ; and there is no difficulty in attributing their origin to both the causes mentioned ; on the one hand, that is, to the frequent emergence of the "oneiro-subconscious stratum" in sensitives, and on the other to deceptions from the Other Side, sometimes expressly willed by the mediumistic personalities, for the purpose of spiritual discipline and for the safeguarding of the orderly spiritual evolution of humanity, by obviating the danger of a too precipitate reform of ancient religious institutions.

In view of this it will be useful to take careful note also of this other lesson drawn from a comparative analysis of animistic and spiritualistic phenomena.



After this long but opportune digression, I will return to my subject by relating a final episode taken from William Stead's experiments, an episode which took place with a person who was ignorant of the fact that he made experiments in mediumistic communication between the living, and was not connected with him by any special link of blood or sympathy. He writes :

"Some months ago I was at Redcar, in the north of England. A foreign lady who does some work for the *Review* had to meet me at Redcar railway station about three o'clock. I was staying with my brother, who lives about ten minutes' walk from the station. At twenty minutes to three it occurred to me that 'about three,' the phrase used in her letter, might mean some time before three, and as I could not lay my hand upon a time-table, I simply asked her to use my hand and tell me what time

THE LIVING COMMUNICATOR

the train was due. This, I may say, was done without any previous communication with her upon the subject. She immediately wrote her name, and said the train was due at Redcar station at ten minutes to three. I saw that I should have to leave at once, but before starting I asked her where she was at that moment. My hand wrote: 'I am in the train at Middlesborough railway station, on my way from Hartlepool to Redcar.' I then went off to the station. On arriving there I went up to the time-table to see when the train was due. It was timed to arrive at 2.52. The train, however, was late; three o'clock came, and it had not arrived. At five minutes past three, getting rather anxious, I took a slip of paper from my pocket, and taking a pencil in my hand, asked her where she was. At that moment she wrote her name (they always write their names at the beginning and end of each communication), and said: 'I am in the train, rounding the curve before you come to Redcar station; I will be with you in a minute.' 'Why the mischief are you so late?' I mentally asked. My hand wrote: 'We were detained at Middlesborough for so long; I do not know why.' I put the paper in my pocket, walked to the end of the platform, and there was the train! The moment it stopped I went up to my friend and said to her: 'How late you are! What on earth has been the matter?' 'I do not know,' she said, 'the train stopped so long at Middlesborough, it seemed as if it never would start.' I then showed her what my hand had written."

(Here follows the testimony of the lady in question, who signs herself Gerda Grass. *Proceedings of the S.P.R.*, Vol. IX, p. 59.)

In the above episode the authenticity of the phenomenon of mediumistic communication between the living is evident, as is also evident the fact of a real conversation between two subconscious personalities, a conversation which certainly cannot be explained by the hypothesis of "subconscious dramatization," owing to the considerations previously formulated. The episode leads opportunely to an ulterior discussion for the clarification of the assertion that when an individual enters into psychic rapport and mediumistic

DISCARNATE INFLUENCE IN HUMAN LIFE

conversation with another at a distance, he must pass into a condition of transient drowsiness or of real or apparent "psychic absence." This appears hardly reconcilable with the fact that this time William Stead's friend had to reply twice (at two different moments) to his questions, and that in both circumstances she did so immediately. From this the following problems arise. Is it legitimate to admit that the person in that condition would not be aware of it? It would seem so. This question was asked at William Stead's lecture at the L.S.A., and the Rev. G. W. Allen narrated the following personal incident which seems to demonstrate the possibility. He said:

"I want to give a little experience of my own. Once upon a time I was under necessity of having a tooth extracted and I had gas for the operation. I had been very ill, and I was rather afraid of taking gas as I had some idea that the gas might be prejudicial to me. When I began taking it I found myself gasping, so I knocked the thing away and said: 'No, I cannot stand it; I cannot do it.' My friend, who was giving it to me, said: 'How very stupid of you, you were just on the point of going off; just try again and it will be all right.' The hospital nurse, who was in attendance, also encouraged me to proceed, so I said I would try again, and the bag was adjusted once more and I determined that I would take it or perish in the attempt. I took several deep breaths, but at last I sat up in the chair and said: 'It is no use, I cannot go off.' My friend said: 'Just rinse your mouth out with this water.' I said: 'What do you mean?' He said: 'It is all over.' I could have sworn in any court of justice that I had never lost consciousness, and yet, as a matter of fact, I had done so, being unconscious during the time that two teeth were extracted. Is it not perfectly possible, therefore, that we may be really for a moment upon another plane and absolutely unconscious of the fact ourselves? . . ."

This personal incident narrated by Mr. Allen is very instructive, and I think it suffices to demonstrate the possibility of an individual passing into a condition of more or less waking somnambulism during the period of a mediumistic

communication between the living, without at all remembering it. To which we may add : " and without those present noticing it " ; for if an interlocutor noticed in his companion a transient state of " psychic absence," he would not attach any importance to it, since it happens normally in momentary periods of thought concentration, which is a state easy to confound with the cases of another nature here considered.

The above observations are theoretically very important, since they help to elucidate a recent case of " mediumistic communication between the living," a case to which I have already alluded and which has been used as a kind of scarecrow to terrify the supporters of the spiritistic hypothesis. This shows that they who do so know very little of the matter they discuss ; seeing that cases of manifestation of the living analogous to that in question may be found by hundreds in metapsychical records, and I published an abundant selection of them in a special monograph, reaching conclusions diametrically opposed to those invented by its opponents.

I will therefore discuss briefly the famous Gordon Davis case, obtained by Professor Soal with the " direct voice " medium Mrs. Blanche Cooper, and published in the *Proceedings of the S.P.R.* (Vol. XXXV, pp. 560-89).

Professor Soal sums up the case in question in these words :

" It is a case in which a person believed by the sitter to be dead, communicates spontaneously through the direct voice. He reproduces more or less accurately the tone of his voice, its accent and his characteristic mannerisms of speech. He describes incidents of his boyhood known to the sitter and speaks of one or two matters unknown to the sitter. Most interesting of all, he gives an accurate description of the environment and interior arrangements of a house which he did not occupy until a year later. Going back into the past he is able to reproduce accurately the place of his last meeting with the sitter and the substance of the conversation. Further, he is dramatized as if he were a deceased personality, desiring to send messages of comfort to his wife and child. In the end we discover that he is still living. By means of a diary kept by him, we

DISCARNATE INFLUENCE IN HUMAN LIFE

are able to discover accurately just what he was doing at the times of the first two sittings.” (*Idem.*, p. 479.)

This last particular of the case under examination—namely, that on both occasions when Gordon Davis manifested mediumistically, he was in his own office occupied in discussing business with his clients—was considered of great theoretical value, in the sense that if this were so, it could not be an authentic manifestation of a living person; an inference which should also apply to the analogous manifestations of the dead. I therefore hasten to observe that, since the dialogues which took place in the case of the living Gordon Davis were of very short duration—certainly not exceeding a minute—we are authorized to apply to this case the considerations suggested by the incident which happened to Mr. Allen—namely, that if in that brief period of time the living Gordon Davis had passed into a condition of “psychic absence,” not only would he not have been aware of it himself, but neither would the clients with whom he was discussing business at the time, since they would have taken his state for a period of reflection before pronouncing judgment on a legal matter.

As to the other circumstances enumerated by Professor Soal in his résumé, they do not present any negative theoretical value, and no one has attempted to utilize them in that sense. Nevertheless, it will be well to clarify certain points concerning them.

The first circumstance to clear up is that of the communicator who, manifesting by the “direct voice,” shows clearly that he believes himself dead. Professor Soal explains that he himself believed Gordon Davis to have died in the War; after which he adds:

“This dramatized personality, so accurate in its other statements, apparently believes itself to be a deceased person. We might, of course, assume that this idea was suggested to it by the spiritistic mind of the medium, who in turn obtained false information from the mind of the sitter. But is this the true explanation? It is to be noted that Gordon Davis does not give any details about the circumstances of his death. . . .”

THE LIVING COMMUNICATOR

For my part, I hold that Professor Soal's hypothesis, although legitimate, is not adapted to this special case, because if we analyse and compare other cases of the kind in which we meet with the same error of living individuals believing themselves dead, we are led to infer that it would be more conformable with the manner in which the facts take place, if we presumed it to be the communicators themselves who believe they have died suddenly ; since finding themselves in a more or less incipient condition of " bilocation," with its psychic disorientation, they cannot avoid believing in their sudden disincarnation. Examples suggesting such an interpretation are numerous, but I will only mention here one case related by Professor Schiller in the *Journal of the S.P.R.* (1923, p. 87) and obtained through Mrs. Piper. It is the case of an old lady afflicted with " senile dementia " and subject to short attacks of trance, during which she manifested mediumistically at a distance, speaking of family interests and showing herself to be in full possession of her mental faculties, except for the circumstance that she believed herself dead, while the sitters knew her to be living and insane. It follows that in this case it is more probable that the communicator, finding herself temporarily in spiritual surroundings, and in possession of her reason, and remembering that she had been mentally afflicted, rationally concluded that she must have died. Professor Schiller observes :

" . . . The case has a theoretic implication of a very important kind. It would seem that our conscious personality, i.e. what is traditionally called ' soul,' is not so strictly tied down in its manifestations to its ' body,' nor so completely and adequately represented by its behaviour, as it is natural, and hence scientifically ' orthodox ' to suppose. The bodily machine may become disordered in ways which irresistibly suggest that the ' soul ' is destroyed or deranged ; but they do not prove this, and all the time it may be leading a life of its own in another ' sphere,' or another ' plane,' though it cannot express this life through a body which is no longer its possession in any effective sense. . . ."
(*Idem*, p. 91.)

DISCARNATE INFLUENCE IN HUMAN LIFE

I note that the rational considerations of Professor Schiller, founded on the fact "that our conscious personality is not strictly tied down in its manifestations to its body," agree with what I said concerning the case under examination, besides which they are conformable with the most likely interpretation of the case, in which everything concurs to demonstrate that it was, in fact, a more or less incipient episode of bilocation, or if we prefer, of *psychorrhagy*—to use the neologism proposed by Myers—according to which we may find ourselves at times faced by "the breaking loose of a psychical element," which would imply "a psychical excursion" or "invasion" on the part of a psychically substantial something having "some relation to space." In the Gordon Davis case, it must be said that the "psychical invasion" had been strong enough to combine with the exteriorized fluid of the medium and manifest individualized by means of the "direct voice." In which case all this would help to explain the circumstance that "Nada"—the medium's control—had twice interrupted the mediumistic conversation, observing that the spirit communicator was too strong for the medium, and that therefore she was suffering physically. In fact at the close of the séance the medium complained of exhaustion and headache, symptoms she had never experienced before. In consequence in the second séance, "Nada" did not allow the spirit of Gordon Davis to communicate directly, but undertook to question him herself (the whispered conversation between the spirits could be heard), and give his answers to the sitter. Now the interesting fact of the spirit Gordon Davis having proved too strong for the medium, would suggest that this happened owing to the "psychical invasion" of an incarnate spirit, who carried with him psychic elements strongly impregnated with earthly fluids. I note that "Nada" had not realized that she was dealing with a living person; this error is met with in other cases of the kind, but it is not always so, since the control almost always distinguishes the living from the dead, owing to the density of a living person's etheric body.

A second circumstance to be cleared up refers to the

THE LIVING COMMUNICATOR

incident of precognition in which the communicator describes the house he was to live in a year later, with the arrangement of the furniture in the rooms, and the objects placed upon the articles of furniture ; all circumstances not only non-existent at the moment of his manifestation, but also non-existent in the thought of the communicator. This is an interesting and also a disquieting phenomenon of precognition ; not from the spiritualistic point of view, but rather from the generic one of the inconceivability of precognitive phenomena, which nevertheless are experimentally the best authenticated of all metapsychical phenomena. From the point of view here considered, I observe that phenomena of this nature take place with considerable frequency in the communications of the living ; this should not surprise us, seeing that after the masterly investigations of Dr. Osty in this field, it may be held as scientifically demonstrated that the integral subconscious personality is aware of the future vicissitudes its own conscious personality will experience, although normally it has not the power, or the wish, to warn the latter. This is a formidable mystery and the conclusions are philosophically disturbing and scientifically absurd ; which, I repeat, does not prevent their being true. But this is not the moment for discussing this difficult subject.

In corroboration of the above, here is another case of the kind, which I will give in brief :

Florence Marryatt, in her book, *There is no Death*, (Chap. IV.) narrates that in an experimental circle held by friends of hers, the control had stated that spirits of the living could be brought to a séance while in a condition of sleep. It was late at night and the control was asked to bring Florence Marryatt to the séance ; the phenomenon took place within a quarter of an hour. But her spirit appeared to be in a state of great agitation, and kept repeating : " Let me go back ! There is a great danger hanging over my children ! I must go back to my children ! " Now it happened that next day Florence Marryatt's brother-in-law, on returning from the rifle range, allowed a small son of Florence Marryatt to handle his gun, which went

DISCARNATE INFLUENCE IN HUMAN LIFE

off, and the bullet struck the wall an inch or two from the head of the eldest girl, who was sitting there. Her mother asked in astonishment: "But how did I know of the occurrence the night before it took place?"

It is certainly an impenetrable mystery; all the more so since this time it was an accidental occurrence, and therefore still more unimaginable than the episode concerning the future house of Gordon Davis. And yet Florence Marryatt's subconscious personality was aware of it! Why? In what manner? Who knows?

From another point of view the episode cited is analogous to the other here considered, in the circumstance that in both cases it was the spirit controls who brought the spirit of a living person to the séance. We see, in fact, that in the Gordon Davis case the deceased brother of the sitter manifested first, and expressed himself thus:

"Sam, I've brought someone who knows you."

Now this circumstance is important, in this particular case, because it helps to elucidate the problem implied in the fact of the manifestation of a living person, not an intimate friend of the sitter, which would be difficult to explain by the subconscious wish of the latter projected to him, as happened in the experiments of William Stead, wherein his conscious wish was what brought about the psychic rapport with the persons invited to converse through his hand. This being so, there is no doubt that if it were by the wish of the sitter's brother that the spirit of the living Gordon Davis manifested, the problem under discussion would be solved, since it must be inferred that the psychic rapport was established by means of a deceased individual.

On this subject we may add that the dead brother of Professor Soal had furnished excellent proofs of identity, among others indicating the precise spot where as a boy he had buried a medal, which was found by digging at the spot indicated. Professor Soal himself admits the evidential value of the proofs furnished by his dead brother; and Mrs. Sidgwick, in her turn, wrote to Professor Soal:

"I forget if I told you how impressive the evidence seems for the survival of your brother's memory, quite apart from

THE LIVING COMMUNICATOR

the case of the 'Buried Medal' and the 'View of the River Church'. . . ." (*Light*, 1925, p. 80.)

Now these statements add force to the suggested solution of the incident under examination as if we admit the actual presence of the dead brother of Professor Soal, his statement that he has brought to the séance someone who knew his living brother assumes equal evidential value.

The circumstance of the living communicator who reproduced "more or less accurately the tone of his voice, its accent, and his characteristic mannerisms of speech . . . and spoke of one or two matters unknown to the sitter . . ." this remarkable circumstance, combined with the fact of the living man who at that moment was awake, but ignorant of what was taking place at a distance, tends to corroborate Myers' hypothesis, according to which, in communications of the living we find sometimes "a breaking loose of a psychical element" which would imply "a psychical excursion" or "invasion" on the part of a something psychic and fluidic having "some relation to space." And, in fact, the circumstances set forth tend to demonstrate the actual presence of elements more or less individualized of the integral subconscious personality of the communicator, all the more so as he showed himself capable of predicting incidents in his own future.

It must also be inferred that the phenomenon of mediumistic communication between the living certainly takes place, and always in the form of a conversation between two subconscious personalities, but that the phenomenon may occur in two diverse manners. One of these, and far the more frequent, consists in a conversation *at a distance* between the subconscious personalities in question; the other, somewhat rare, consists in a conversation of the same personalities *on the spot*, in consequence of the exteriorization and intervention at the séance of sufficiently individualized psychic and fluidic elements of the etheric body of the absent living person. This would therefore be an incipient phenomenon of bilocation.

I think I have now reviewed all the theoretically important circumstances under which the famous Gordon Davis

DISCARNATE INFLUENCE IN HUMAN LIFE

case occurred. This, far from being exceptional, is analogous to many others occurring here and there, except for the special point so much insisted on by the opponents of the spiritistic hypothesis, which consists in the fact that when the personality who claimed to be Gordon Davis communicated mediumistically, the authentic Gordon Davis was in his office, in a waking state, occupied in discussing business with his clients. In this connection we have seen how the incident of unconsciousness which happened to Mr. Allen demonstrates that one can pass into such a condition without being aware of it and without the persons present being aware of it either ; so that the same must be concluded in the Gordon Davis case.

This conceded, I observe that the state of authentic wakefulness of Gordon Davis, during the two short intervals in which he communicated mediumistically at a distance, is far from being proved. In reality, it was only found that it might be so ; and this was found by consulting a note-book in which Gordon Davis jotted down daily his business transactions ; but no one would really be in a position to state in what manner the two transactions in question took place. Now anyone can see how during a long consultation of the kind slight incidents of all sorts may take place which would prevent the client from noticing a transient state of " psychic absence " in his interlocutor ; the latter might even have left the room to consult archives, or for any other purpose ; or the client might have been for a time absorbed in the reading of a document, or in making a calculation. All these circumstances are insignificant enough to fade at once from the memory of the person who experienced them ; the more so if he had to recall them after a year. I note, however, that in the case under examination the clients were not consulted. How then can it be affirmed that in the very short duration of the two manifestations at a distance, Gordon Davis was in a state of authentic wakefulness, and not in a transient and unnoticeable state of " psychic absence " ?

And here, in support of the probability that in the case under examination we are in the presence " of the breaking

THE LIVING COMMUNICATOR

loose of a psychical element " of the subconscious personality of Gordon Davis, I will reproduce this extract from Professor Soal's report :

" It is important to notice that the Gordon Davis who purports to speak at this sitting does not seem to be the Gordon Davis whom I knew as a boy at school, but the Gordon Davis of 1916. The accent, mannerism, etc., reproduced at the sitting do not remind me of the Gordon Davis I knew at school, but of the Gordon Davis whom I met as a cadet. It is rather curious that even while ' Davis ' is reverting to his past life as a boy he uses expressions of quite modern currency like ' Brighter Geography.' I doubt if this particular phrase was in use even in 1916, the time of my meeting with Gordon Davis."

Now I think that the apparently scanty data contained in this paragraph, are eloquent in demonstrating the actual presence of an authentic fraction of the psychic personality of Gordon Davis *as he was at the moment of communicating mediumistically*, and not as he was in the more or less ancient memories of Professor Soal.

It must now be observed that in my classifications nine other cases are to be found in which there is the presumable circumstance of the waking state of the living communicators (five of these took place with William Stead), but at the same time I note that in none of them is it possible to affirm this with certainty. Among the cases in question, the most interesting is that related by the architect and archæologist Bligh Bond, and obtained by him through the mediumship of Mrs. Margery Crandon. It will be instructive to give this case in full. Bligh Bond writes :

" I had been about four months in America when this happened. On New Year's Eve, 1926-7, at 9.30 p.m., I was sitting with ' Margery ' for automatic writing. She was holding the pencil, and I was placing my hand lightly on hers as is my usual rule. I had nothing special in mind, and said : ' We will ask them to give what they wish.'

" ' Yes, you are kind. Old friends have changed ; old manners gone. Imagine a dry New Year's Eve ! Take a

DISCARNATE INFLUENCE IN HUMAN LIFE

few of these busy folk and chop their heads off on the Torr . . . like the last Abbot.'

"This, Margery did not understand. I explained it to her as a humorous reference to the fate of the last Abbot of Glastonbury. The 'Torr' is the hill overlooking the Abbey. The writing went on:

" 'Yes, if they could see your ugly posts, they would weep salt tears . . . the ones you put in to show the old Abbey, and you an architect! Hang you from the thorn-bush!'

"Now who was this person who objected so forcibly to the tarred stakes which I had inserted to mark some of the foundations that I had discovered there? The thornbush has historic associations of which Margery is ignorant. There was further badinage on the part of this facetious communicator and he informed me in reply to my question, that he was a friend whom I knew well. I assured him that I had not the least idea who he might be, and all I got in reply to my request for his name was:

" 'A good New Year's puzzle for you, Bond . . . Ask me no questions and I shall tell you no lies.'

"As I am not permitted to give the name, I shall here use a pseudonym. My friend was at last persuaded to respond, and wrote this:

" 'I am from the Isle of Apples. I will keep my eye upon you. FLOHR.'

"Again, Margery is ignorant of the fact that 'The Isle of Apples' means 'Avalon': otherwise Glastonbury in Somerset.

" 'Flohr' then proceeded:

" 'The Blessed Isle of Avalon. Upon a marsh they built a Kirk. I am your friend—a monk—your worthy friend. You know me well.'

"Once more I tried to get the name with some means of identification, and this time Margery wrote: 'FLOWER.'

"This I recognized as the name of a man with whom I have done a good deal of business in that part of the country. I said: 'Tell me, Flower, are you talking to me in your sleep?' 'Not so,' was the reply. Then I said: 'Well,

THE LIVING COMMUNICATOR

you must be travelling in your dreams. Now, Flower, listen to me. I want you to remember all about this dream when you awake. You have been dreaming true. Mind you remember all about it.' 'Yes.' 'And be sure to write it down. You will promise me this?'

" 'Yes, I will act as your adviser . . . Adviser.'

" I said : 'Do you fully realize that your body sleeps?'

" 'I do not know.'

" 'Will you make an effort to remember everything?'

" 'I will if I can.'

" 'Now, once more, give me your name. The lady holding the pencil does not know it. I want you to sign your full name through her hand ; then I shall be quite certain that it is yourself and no other.'

" Margery then wrote slowly and in long sloping letters the name (pseudonym used here) : HAROLD A. FLOWER.

" The name was perfectly correct and in a style of writing which seemed to me characteristic of the writer. I transcribed all this communication, made a careful tracing of the signature and posted them to Mr. Flower within a few days of the event. I received from him shortly afterwards an acknowledgment. This was followed later by a fully explanatory letter. It bears out Mr. Flower's assurance that he was not talking to me in his sleep. From his reply I quote the following :

" 'Your letter written at New Year came duly to hand with enclosed copy of automatic script. This interested me greatly as it so happened that at the time it was received by you, I was sitting up late with my brother-in-law who is much interested in architecture and was discussing with him the topic of architecture in America, your name being mentioned many times in the conversation. In order to make certain of this, I asked my friend to give me his own recollection of what he discussed on that night, and he at once confirmed my remembrance.

" 'I should further say that the signature is so nearly a facsimile of my own (earlier) form of signature that at first sight I thought it had been copied from one which

DISCARNATE INFLUENCE IN HUMAN LIFE

appears in my personal records. There has been a change in the style, the method of forming the "H" being notably different now.

" ' I would add that the spelling "FLOHR," first given for my name, is the original way in which my father's family spelt their name. Probably this is unknown to yourself or anyone in G . . . I think the "ugly posts" alluded to in the script are your tarred stakes which I certainly do not admire except for their utility. Altogether I think the episode remarkable as I was undoubtedly thinking of you and your American tour that evening in connection with architecture. As you know, I followed your plan of visiting America with considerable interest. It makes the episode the more remarkable when you realize, as I have told you, that I am strongly averse to the teaching of your doctrine.

" ' Yours sincerely, HAR. A. FLOWER.' "

" Quite true, Mr. Flower has no liking for the discussion of psychic subjects, and our personal relations have not led us much into that field. But the Abbey and its historic antiquities have attracted his imagination and this naturally centred around myself as their principal exponent. Also he was always specially interested in my plan to visit America and often said how much he wished he could come over with me.

" According to difference of longitude, it would seem that on the night in question he and his brother-in-law sat up well into the small hours, and I daresay they got a trifle somnolent towards the end of the session. His thoughts are turning to me, but he recalls nothing of the strange excursion which had carried that subliminal part of his mind across three thousand miles of ocean to offer New Year's greetings to an absent friend.

" Apart from the giving of the signature in the correct style used by Mr. Flower two or three years before, perhaps the most remarkable feature is the revelation of his German ancestry in the first name given. I do not suppose that there was a soul in the place who knew this ; I only knew

that he had—or his family had been in Australia, and that he had come to our neighbourhood and set up business there within recent years. He is quite a young man. And whilst we have been always friendly and there have been several business transactions between us, I should not say that he was an intimate friend. But in some way it would appear either that his personality has impressed itself on me, or mine on him, so that a subconscious link has been created, and this link has shown itself in this unanticipated manner. The occurrence has provided me with much food for reflection. But there is one consideration which emerges very clearly: and that is, that had it not been for Mr. Flower's ability to give his name through Margery's hand, the case would have been just one of those which orthodox psychic research would describe as the product of subconscious suggestion on the part of the sitter, since the real personality behind the communication would have remained undiscovered." (*Psychic Research*, May 1929, p. 267.)

The above episode is identical with that of Gordon Davis in everything except for the premonition in the former case, which is of no importance from the point of view that concerns us. Except for this, we find the same circumstances in evidence, beginning with the fact that in both cases we are dealing with persons not linked by special feelings of affection, who, at the moment they manifested at a distance, were in conversation. I note besides that in both cases we have the important fact of living communicators furnishing personal information unknown to the sitter. Lastly we see that if in the Gordon Davis case the sitter recognized the vocal tone of his friend in the "direct voice" which spoke to him, in this other case we find that the living communicator recognized the authenticity of his own signature, with the interesting particular of the capital letter of his name traced as he wrote it formerly.

We are therefore dealing with parallel cases, and I do not think anyone under the circumstances will bring forward "telemnesia," and contend that the veridical details obtained were extracted by the medium from the subconscious of the absent friend, to "dramatize them immediately in a

DISCARNATE INFLUENCE IN HUMAN LIFE

fantastic conversation.” This explanation is irreconcilable with the circumstance that the details in question cannot be detached from the conversation which took place, since they were furnished in response to questions asked at the moment ; this proves that it was a real conversation, which took place in the present, between the subconscious personality of the absent living man and the sitter, through the medium Margery Crandon.

I note in this connection the observation of Bligh Bond that in cases of this nature “ the individual who writes is not present in full consciousness, and it is only a part of him—that is the dream-consciousness—which furnishes the link that enables him to speak.” Now this is also Myers’ hypothesis, and is the only one reconcilable with the facts, in that it helps to explain the errors and defects often met with in the communications of the living, just as they are met with in the communications of the dead. Nevertheless, it may be noted that in the case under examination the communicator did not commit the error of believing himself dead, as happened with Gordon Davis.

As to the problem depending on the fact of a living man in a waking state manifesting mediumistically at a distance we have seen that Bligh Bond supposes that as it was late at night, the living communicator and the friend with whom he was talking, must have been “ a trifle somnolent towards the end of the session.” This corresponds with my conclusions, in which connection I repeat that if our critics are right in attaching great importance to the state of wakefulness of Gordon Davis as evidence to disprove his actual intervention in the mediumistic manifestation which took place, it is nevertheless a fact that from the scientific point of view we are still more justified in observing that the Gordon Davis case is very far from proving that the living communicator was really in a condition of normal wakefulness ; all the more so if we consider that an analysis of numerous analogous episodes shows that no cases exist which prove it in an adequately scientific manner. And the case cited here does not prove it either, taking into account that a minute of somnolence or of “ psychic absence ” on

THE LIVING COMMUNICATOR

the part of the living communicator would suffice to justify the hypothesis of the exteriorization of subconscious psychic elements sufficiently individualized to represent at a distance the personality of the living man.

To recapitulate then ; we have seen that Bligh Bond observes that if the incident of the communicator who succeeded in reproducing his signature in his identical handwriting, had not occurred, the case would have appeared to " orthodox metapsychists " as a mere example of " subconscious impersonation " following an incident of suggestion on the part of the sitter ; while in reality we have before us the mediumistic manifestation of a living person. On the other hand, we have seen that Professor Soal, in spite of equally strong proofs of identity, prefers to continue an " orthodox metapsychist," declaring that in the Gordon Davis case there is not a great deal of real evidence to justify us in saying that the living Gordon Davis took any active part in the affair ; and all this because " we know that his conscious mind was busy interviewing clients on both occasions on which he was supposed to communicate " (p. 561). However, I think I have demonstrated that we are very far from having assured ourselves in what psychic condition Gordon Davis was in the two fleeting moments when he manifested mediumistically inasmuch as the only available element of proof consists in a notebook of consultations with clients, from which it is impossible to extract anything precise, all the more so as a year had elapsed since these consultations, besides the fact that the clients were not interrogated about it.

I think there is enough in these considerations to invalidate Professor Soal's conclusions, to the advantage of the far more legitimate conclusions of Bligh Bond, which correspond to Myers' opinion on the subject, and agree with what was already known of the numerous varieties of partial, total, or oneiro-veridical manifestation, by which the integral subconscious personality is able to manifest at a distance.

And now to conclude.

Although in the present résumé I have had to limit myself

DISCARNATE INFLUENCE IN HUMAN LIFE

to dealing with one only of the seven categories in which I had classified the phenomena under examination, nevertheless the few episodes analysed suffice equally to demonstrate that mediumistic communications between the living constitute the fundamental phenomenal basis of metapsychical investigation, since through them alone we arrive at an understanding of the genesis of supernormal phenomenology, as with these we are in a position to consider simultaneously the cause and effect no less than the agent and percipient of the phenomenon we have undertaken to investigate.

From our point of view, I observe first of all, that only by the help of manifestations of the living can we reach scientific certainty as to the existence of an integral sub-conscious personality capable of entering into relation with other integral personalities of the living, either by conversing telepathically at a distance by means of the establishment of psychic rapport, or by releasing itself wholly or in part from the physical organism (bilocation). These phenomenal circumstances are of supreme theoretical importance, inasmuch as they furnish experimental proof of the independence of the human spirit of the corporeal organism, and of the transcendence of the subliminal faculties—two conditions of fact indispensable to the scientific demonstration of the existence and survival of the human spirit—from which we derive our ulterior confirmation of the thesis here considered—namely, that “Animism proves Spiritualism.”

Further, by the law of analogy, mediumistic manifestations of the living concur in furnishing indirect but equally convincing proof of the authenticity of mediumistic manifestations of the dead ; seeing that if by the first we reach the scientific certainty of finding ourselves in contact with authentic personalities of the living, and not with ephemeral somnambulic impersonations, we must draw the same conclusion regarding mediumistic manifestations of the dead who prove their identity by furnishing personal information scientifically adequate for the purpose.

I do not ignore the fact that yet one more objection might be opposed to such conclusions—namely, that even

where mediumistic communications between the living take place in the form of conversations between two subconscious personalities, this would not exclude the possibility of the mediums extracting from absent persons, in this form, the information furnished in the name of the spirits of the dead. To this objection I reply by observing that first of all we must take into account the great law of "psychic rapport," discussed by me in the preceding chapter, according to which it is impossible that a rapport of this nature can be established with absent persons unknown to the medium and sitters. This would suffice to exclude the objection in question from the most important class of cases of spirit identity. In the second place, I add that if the objection under examination were well founded, then psychographic automatism—in so far as it is automatism—should inevitably transcribe the replies obtained from the absent living, as happened in William Stead's experiments ; in which case the dialogue form of the mediumistic conversation would emerge, and so the proof of the reality of communications between the living in the presumed cases of spirit identity would be obtained. But since such a fact has never taken place in practice—that is to say, since it has never been found that at the other end of the line was an integral personality of a living being who ostensibly furnished information regarding deceased *third* persons—it follows that this last circumstance excludes the objection under examination ; and consequently it must be inferred that, once it is demonstrated that no difference of mediumistic manifestation exists between the cases of the dead and of the living, it must follow that if the authenticity of manifestations of the living is experimentally proved, the authenticity of manifestations of the dead must be equally established.

In other words, the essential argument from our point of view consists in this, that the characteristic *of a conversation between two spiritual personalities* appears fundamental in both categories of manifestations under examination, so that if the characteristic in question corresponds to a fact scientifically certified in the circumstance of *manifestations of the living*, it is impossible to avoid the conclusion that it corre-

DISCARNATE INFLUENCE IN HUMAN LIFE

sponds also to a fact equally true and certified in the circumstance of *manifestations of the dead*, always provided that in both cases the information furnished for identification is scientifically adequate for the purpose.

It is almost superfluous to observe that all this is equivalent to stating that, speaking scientifically, we must categorically exclude the theoretical possibility of explaining by *telepathic clairvoyance bordering on telemnnesia* the cases in which the deceased communicators furnish personal information unknown to those present, and in the absence of psychometrizable objects, inasmuch as there do not exist supernormal manifestations of an analogous order that confirm it, while numerous manifestations exist of the kind that contradict it. In addition to this it is irreconcilable with the manner in which the manifestations under examination take place ; and lastly, it must be excluded because it appears equally irreconcilable with the law of psychic rapport.

In virtue, therefore, of mediumistic communications between the living, we have reached a *fourth* important theoretical conclusion in demonstration of the existence and survival of the human spirit ; a demonstration which, considered together with the others already formulated, concurs to provide a complex of formidable data confirming from different points of view a fundamental metapsychical postulate—namely, that *Animism and Spiritualism are complementary to one another* ; forasmuch as the two factors in question have as their unique basis the “human spirit,” which, if it operates as “incarnate,” determines animistic phenomena, and if it operates as “discarnate,” determines spiritistic phenomena. And this is so true that if we attempt to exclude either one or other of the two constituent factors of the problem to be solved, *it is impossible to explain the facts.*

CHAPTER IV

Phenomena of Bilocation

THE generic appellation "Phenomena of Bilocation" is used to designate the various ways in which the mysterious occurrence of "exteriorization of the double" takes place in the bodily organism. These phenomena are of fundamental importance for metapsychical science, since they serve to show that animistic manifestations, although connected with the functions of the psycho-physical organism of the living, have their origin in something qualitatively different from the organism itself. Hence they assume a definite theoretical value for the experimental demonstration of the survival of the human spirit. In other words: the phenomena of bilocation demonstrate that within the "somatic body" there exists an indwelling "etheric body," which in rare circumstances of weakening of vitality in the individual (physiological sleep, hypnotic sleep, mediumistic trance, ecstasy, swooning, narcosis, coma) is able to release itself temporarily from the "somatic body" during incarnate existence. The inevitable inference follows that if the etheric body is able to separate temporarily from the somatic body, preserving its consciousness intact, we must end by recognizing that when it separates definitely at the crisis of death, the individualized spirit will continue to exist in an appropriate environment. This is equivalent to admitting that the fact of the immanent existence in the somatic body of an etheric body, and consequently of an etheric brain, shows that the seat of consciousness, intelligence, memory and supernormal sense faculties, is the etheric body, which is the sublimated and immaterial garment of the discarnate spirit.

In 1910 I published a long monograph on the phenomena under examination; but as facts of this nature continued to

DISCARNATE INFLUENCE IN HUMAN LIFE

accumulate in great numbers, I decided recently to publish a second edition, double the size of the first. Thus I am in a position to discuss this important question with full knowledge of the subject.

In the work alluded to I start from the so-called phenomena of "sensations of wholeness in the amputated," where, at times, the sense of the wholeness of the missing limb is so real that even if the individual's attention be distracted, he still feels the sensation that the missing limb would have felt had it been there. And that a limb in a fluidic state really exists there may be concluded from the fact that "clairvoyant sensitives" affirm that they see it. In this connection I recalled the interesting case narrated by Dr. Kerner in his famous book, *The Seeress of Prevorst*, in which the seeress in question, when she met a person who had lost a limb, continued to see the missing limb joined to the body in a fluidic form. Moreover I referred in my book to a recent case in which the missing limb was ingeniously photographed by means of a spectroscope which projected the luminous band on to a screen, whereon, instead of stripes, there appeared fluidic forms of hands and limbs.

It will be seen that in these recent experiments we are confronted with proof of the real existence, in fluidic form, of the amputated members; yet these, according to the sensations experienced by the amputated persons themselves, would gradually shorten and approach the stump, until the moment arrived when the limb would vanish into the scar "like a shadow entering the body," to quote the apt expression of one of them. There is, therefore, no doubt that the phenomena of "sensations of wholeness in the amputated," concur admirably to demonstrate the existence of an etheric body immanent in the somatic body. Hence the importance they assume for the scientific demonstration of the existence and survival of the human spirit.

I discussed in my monograph, after cases of the above nature, instances of "incipient bilocation" of those suffering from hemiplegia, who sometimes see, on the paralysed side, a longitudinal section of the phantasm of themselves, and affirm that it enjoys a completeness of sensation, a fact

PHENOMENA OF BILOCATION

inexplicable by Dr. Sollier's "cœnesthetic" hypothesis, since in those afflicted with hemiplegia, far from an *exaggeration* of the cœnesthetic sense, the suppression of this sense exists.

Next follow the cases of "autosopic bilocation," in which the subject sees his own phantasm while preserving full consciousness ; in this connection I show that if the psychopathic hypothesis formulated by Dr. Sollier to explain these cases in their totality, could be held legitimate before the advent of metapsychical investigation, it is now no longer so, since in the same manner as the investigations of telepathy demonstrate that not all hallucinations are fictitious, so the investigation of the phenomena of bilocation shows that not all episodes of autoscopy are psychopathic.

I then passed on to the analysis of the cases in which consciousness is transferred to the phantasm, which sees before it its own unconscious body. These are very interesting cases, in which the supernormal sensory faculties emerge.

After this, other important sections of the phenomena of bilocation were analysed, in which the exteriorization of the double takes place during normal sleep, hypnotic sleep, swooning, narcosis and coma ; and successively the cases in which the liberated phantasm of a sleeping living person is perceived by other persons ; arriving finally at the cases in which the phenomenon of bilocation takes place on the deathbed. This last category of manifestations is the most important of all, and in a case cited by me the phenomenon was continually observed during twenty years by a clairvoyant nurse, while it is frequently observed collectively by all those present, or successively by several persons, at a deathbed. Lastly episodes were cited in which the watchers observed the phenomenon in all phases of its evolution, to the perfect reproduction of a fluidic simulacrum of the somatic body of the dying, an animated, living simulacrum, assisted by apparitions of the dead, who apparently attend at deathbeds for that purpose.

With regard to these last important phenomena of bilocation at a deathbed, I insisted on the vitally important fact that all clairvoyants, no matter to what peoples they belong—civilized, barbarous or savage—describe the development

of the phenomenon in substantially identical terms ; which shows that the clairvoyants describe a positively objective phenomenon ; otherwise it would be impossible that all should agree in enumerating the same phases of the phenomenon, wherein are contained particulars so new and unthought of, that by the hallucinatory hypothesis they could certainly not be produced identically in all the hallucinated. In this connection I cited the following example concerning savage tribes, in which are found all the phases and circumstances described by civilized clairvoyants. The episode was narrated by a missionary from the archipelago of Tahiti (Polynesia). He writes :

“ Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. It is most interesting to know that the Tahitians had concluded that a substance, taking human form, issued from the head of the corpse, because among the privileged few who have the blessed gift of clairvoyance, some affirm that, shortly after a human body ceases to breathe, a vapour arises from the head, hovering a little way above it but attached by a vapoury cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers.” (*The Metapsychical Magazine*, October 1896.)

Here we have a description which corresponds in the minutest particulars with those narrated by present-day clairvoyants. Having stated this, it does not seem logical or reasonable to attempt to explain such a startling agreement by recurring to the hypothesis of “ coincidence.” On the other hand, since the Tahitians cannot have drawn their beliefs from civilized peoples, and these cannot have drawn them from the Tahitians, it must perforce be recognized that from such comparisons there emerges a strong presumption

PHENOMENA OF BILOCATION

in support of the objectivity of this phenomenon observed by clairvoyants of all times and among all peoples.

As has already been stated, the phenomena of bilocation in general, but especially those in which the consciousness is transferred to the phantasm, occur in many gradations during states of weakening of vitality in individuals, such as physiological sleep and that induced by anæsthetics, the somnambulic-hypnotic phases, swooning, coma, the crises of convalescence, nervous exhaustion, or moral depression. They rarely occur in physiologically and psychically normal conditions ; in such cases they take place in circumstances of absolute bodily repose, more especially in the period that precedes or follows sleep. In these last circumstances the sense of bilocation is somewhat vague, undecided, and of very short duration.

One of the most notable characteristics of the cases in question would seem to consist in the fact that in cases of the appearance at a distance of the bilocated phantasm, various incidents of veridical perception of distant things and situations (lucidity, telesthesia) almost always occur ; these are sometimes observed also in cases in which the double does not go far from its body.

Psychologically speaking, the fact of feeling oneself existing personally, in the fullness of sentient and conscious faculties, outside the body and contemplating the body, is a fact worthy of profound meditation. It is a feeling difficult to reduce to elucidatory formulas derived from the psychology of the schools, inasmuch as this phenomenon differs radically from those of " autoscopy," in which the conscious self remains in the organism and sees its own phantasm at a distance, a phenomenon analogous to others cited in works on mental pathology, and reducible to a pure and simple case of hallucination. Here, on the contrary, we find the inverse phenomenon which in this particular case leaves no opening for the hallucinatory hypothesis, considering that from the psychological point of view an insuperable abyss exists between the sensation of *seeing one's own double* and that of *finding oneself consciously out of the body, and contemplating the body*.

DISCARNATE INFLUENCE IN HUMAN LIFE

And if it is true that by combining the hallucinatory hypothesis with that of "psychic disintegration," it is possible to solve complex psychological problems, such as those of multiple personality, this does not imply that by the same combination, or by the postulates of psychology, we can justify the above-mentioned sensations. This, I repeat, is another matter, seeing that the phenomena of multiple personality, both simultaneous and alternating, take place *in the body*, not *out of the body*; a difference which is psychologically of enormous importance, denoting how in this last case the *sensation of being* comes into play, that is to say, a primordial and irreducible state of consciousness, the basis of all other states of consciousness, which it is not legitimate to doubt without questioning our own existence, and consequently renouncing all knowledge and science. This sensation imposes itself on our reason as a clearly established reality, which assumes psychologically a categorically imperative value.



And here, in proceeding to choose some episodes to bring forward in illustration of the considerations set forth, I find myself in a curious embarrassment, which does not depend on the deficiency but on the superabundance of important cases to cite. It follows that the two first cases of the kind which I am about to relate were not chosen by me for any special intrinsic value, but because they give me the opportunity of discussing certain objections formulated in connection with this problem by a scientist very competent in other branches of metapsychics.

I take the first case from the *Journal of the S.P.R.* (1929, p. 126). It is an episode of the Great War, and was sent by the subject of the experience to Sir Oliver Lodge, who in his turn sent it to the editor of the *Journal*. The percipient narrates:

"We left Monchiet in the early afternoon and after a gruelling march along a road slippery with mud and melted snow, reached Beaumetz at night. The briefest halt and then on to Wailly, immediately behind the line, some eight miles south of Arras. From there we waded through a

PHENOMENA OF BILOCATION

winding communication trench, a mile long but seemingly interminable, liquid mud to the knees and a bitterly cold sleet benumbing us through. At last we reached the front line and took over from the French—a Territorial Reserve Battalion.

“The worst trenches we had ever been in. No repairs had been done to them for months and months. At worst, they had collapsed inwards and did not give head shelter; at best, they were a trough of liquid muck. H. and I in the same traverse and straight away on sentry duty. We were both too utterly fed up to even curse. Bodily exhausted, sodden and chilled to the bone with icy sleet, hungry and without rations or the means of lighting a fire to boil a dixey of water; not a dry square inch to sit upon, let alone a square foot of shelter beneath which to have the solace of a pipe, we agreed that this was the worst night of concentrated physical discomfort we had come across hitherto—and neither of us were strange to discomfort.

“Several hours of this misery passed, and then an amazing change came over me. I became conscious, acutely conscious, that I was outside myself, that the real ‘me’—the ego, spirit or what you like—was entirely separate and outside my fleshly body. I was looking in a wholly detached and impersonal way upon the discomforts of a khaki-clad body, which, whilst I realized that it was my own, might easily have belonged to somebody else for all the direct connection I seemed to have with it. I knew that my body must be feeling acutely cold and miserable, but I, my spirit part, felt nothing.

“At the time, it seemed a very natural happening—as the impossibilities of a dream seem right and natural to the dreamer—and it was only afterwards that I came to the realization that I had been through one of the most wonderful experiences of my life.

“In the morning H. remarked to me upon my behaviour during the night. For a long time I had been grimly silent and then suddenly changed. My wit and humour under such trying circumstances, had amazed him. I had chatted away as unconcernedly as if we had been warm and comfortable before a roaring fire: ‘As if there was no War on,’

DISCARNATE INFLUENCE IN HUMAN LIFE

were his exact words I remember . . . Nothing will shake my inward belief and knowledge that on this particular night my soul and body were entirely separated from each other."

As regards this last statement of the narrator of the above pathetic episode, we must note that in the classification of the phenomena of bilocation, it is clear that all those who have passed through the solemn experience here considered, carry away the unshakable conviction of having experienced the separation of their spirit from the body, and consequently they draw from it the equally unshakable certainty that the spirit survives the death of the body. It is consequently only natural that they should show themselves impatient of the negative statements of the representatives of official science, who, never having been through the great adventure of finding themselves existing with their own conscious, sentient and intelligent personality out of the body, extraneous to the body and contemplating the body, are not in a position to form a just conception of the practical and positive value of a conviction founded on a similar experience.



In the *Revue Métapsychique* (1930, pp. 191-3) Dr. Osty published and commented on three cases analogous in everything to the preceding one ; but I must limit myself to narrating only the one which is most interesting from the point of view here considered. The episode was sent to Professor Richet by Mr. M. L. Hymans, in June 1925. The latter relates :

" I think it desirable to bring to your knowledge a phenomenon which happened to me twice, and seems to prove that consciousness can function independently of the brain.

" Twice, in a fully conscious condition, I have seen my inanimate body at a distance, with the clear sensation that the body, at that moment, was an object extraneous to my being. I do not attempt to explain how I was able to see without eyes ; I merely state a fact.

" The first time this happened, I was in the dentist's chair. While under the influence of the chloroform, I had the sensation of awaking and finding myself floating in the

PHENOMENA OF BILOCATION

air, near the ceiling, whence I beheld with great astonishment the dentist at work upon my teeth, and by his side the anæsthetist who was watching over me. I saw my inanimate body as clearly as any object in the room. This experience only lasted a few seconds ; I lost consciousness again, and found myself in the chair fully awake, but with a vivid recollection of what had occurred.

“ The second time I was in London, at an hotel. One morning I awoke feeling ill (I suffer from a weak heart), and soon after waking I fainted. To my great surprise I found myself suspended in the air near the ceiling, from whence I beheld with terror my inanimate body with closed eyes. I tried in vain to re-enter my body, and became convinced that I must be dead. I reflected on the shock to the hotel proprietor, the grief of my family, the sorrow of my friends. I asked myself if there would be an inquest on the cause of my death ; but above all I was preoccupied about business. I had certainly not lost anything of my memory and consciousness. I saw my inanimate body as an object apart, and I gazed sadly at my face which had become livid. Nevertheless, I realized that I could not leave the room ; I felt, as it were, chained to the spot, immovable in the corner where I was.

“ After an hour or two had passed, I was aware of knocking at the door (which I had locked) ; this was repeated, without my being able to give any sign of life. Soon after this I saw the hotel porter appear at the window, which he had reached by a long ladder. He entered the room, looked anxiously at my face, then opened the door. The proprietor entered immediately with some of the staff ; then a doctor arrived, and I saw him shake his head, then bend over me, placing his ear to my heart, and finally introduce a spoon into my mouth. At that moment I lost consciousness as a spirit, awaking immediately in my bed. It should be noted that my experience lasted for about two hours.”

The above narration is theoretically very interesting ; especially the second episode, in which we find the unusual fact of the bilocated individual who remains in that state, fully conscious, observing all that takes place about his

DISCARNATE INFLUENCE IN HUMAN LIFE

body, *for two consecutive hours*. This is theoretically very remarkable, in that it eliminates all possibility of dilating on the transitoriness of impressions of the kind.

I note also the observation of the subject of this experience, that he felt unable to leave the room, as if he were chained to the spot ; this is an evident indication that he did not perceive the existence of a fluidic cord which attached him to his body, although he did not fail to notice the inevitable consequences of the link.

Lastly, I note that he, like many others, draws from his own experiences the logical deduction that consciousness can function independently of the body.

Having noted this, I will now set forth and comment on the conclusions reached by Dr. Osty, regarding the cases published by him ; conclusions which naturally apply to an hallucinatory interpretation of them. He begins :

“ Whoever *has decided not to exceed the limits of classical psychology*, will be led to presume that our three visionaries, during the hallucinatory crisis in which they *saw themselves*, must have also had a normal perception of what was taking place around them, with the consequence that their imagination confused the hallucination with the reality, conferring an apparent homogeneity upon everything. . . . It is legitimate to ask further whether in such cases a phenomenon of telepathic vision of persons and surroundings does not also enter into the case ; this would explain how to the hallucination of *seeing themselves* is added the supernormal phenomenon of awareness of what is going on. . . . And yet other explanations may be conceived, including that which should be formulated according to classical psychology—namely, that when the phenomena of the *vision of oneself* reach the extreme degree assumed in the above episodes, they are probably simple creations of the imagination, although involuntary ; or, in other words, marvellous illusions and nothing more.” (*Idem*, pp. 196-7.)

Thus says Dr. Osty, who, as is well known, is a powerful and original investigator of the subliminal faculties and who has contributed more than any other scientist to elucidate the formidable problem of clairvoyance in the past, present

PHENOMENA OF BILOCATION

and future. Nevertheless, in this instance in which he treats of the phenomena of bilocation, we must admit that he finds himself involved in a metapsychical argument beyond his powers. I note that he begins by observing that "whoever has decided not to exceed the limits of classical psychology," will be led to reason as he reasons; and this starting-point, although somewhat imprudent, may serve him as an attenuating circumstance for the unusual superficiality of his arguments; these are all merely gratuitous, since on the one hand they are destitute of any experimental basis to justify them, while on the other, they do not take into account numerous circumstances of manifestation which render them impossible of acceptance and indeed absurd. This must be said, for example, of the circumstance of bilocated phantasms at deathbeds, seen simultaneously or successively by several persons, besides the other circumstance of the detailed descriptions by "clairvoyants" of the phenomena observed which are found to be identical in all times and among all peoples, civilized, barbarous and savage.

Having stated this, it must be recognized that within the misoneistic limits which he voluntarily imposed on himself, he could not do otherwise than argue as he did, without foundation. This does not prevent a critic from observing how in regard to phenomena of bilocation, he reasons like a psychologist who, knowing nothing of metapsychics, pronounces judgment on telepathic phenomena, classifying them *en masse* as hallucinations; in which case Dr. Osty would observe that he is wrong, since metapsychics demonstrate that side by side with the pathological visions of non-existent phantasms, there occur veridical visions of phantasms of the living, which are denominated telepathic visions. Therefore when Dr. Osty discusses the phenomena of bilocation, unknown to him, he commits the imprudence of falling into the same error, forgetting the fundamental precept of all scientific investigation—namely, that judgment must not be pronounced on a given order of phenomena without having first carried out a laborious process of comparative analysis including all the phenomenal gradations subject to which they occur. Hence in the present instance he should have

DISCARNATE INFLUENCE IN HUMAN LIFE

begun with the cases of "sensation of wholeness in the amputated," and ended with those very important ones of "*collective* visions of bilocated phantasms of the dying." Had he done this he would certainly not have asserted that the phenomena under examination could be explained *en masse* by the hallucinatory theory in its multiple forms.

In other words, Dr. Osty repeats the error into which the great Lavoisier fell with regard to aerolites, when he declared: "There are no stones in the sky, therefore they cannot fall."

And he repeats the error into which the great philosopher Herbert Spencer fell with regard to telepathy, when he observed: "Since phantoms of hats and sticks cannot exist, it is clear and unquestionable that the so-called telepathic phantoms are *en masse* pathological hallucinations."

Dr. Osty in his turn comes substantially to the following conclusions: "Since phenomena of bilocation cannot exist because they would be in disagreement with classical psychology, it is clear and unquestionable that the so-called 'visions of oneself' are *en masse* pathological hallucinations."

It is, on the contrary, clear and unquestionable that for anyone whose mind is not clouded by scholastic preconceptions, the classification of cases of that nature published by me should suffice to demonstrate on the basis of facts that phenomena of bilocation exist, just as stones exist in the sky, and telepathic phantoms appear on earth. Dr. Osty should therefore recognize that he fell into a serious imprudence by expressing himself as he did, just as the two eminent persons mentioned did also.



Being limited for space, I will relate only one episode in which the bilocated phantasm begins to exercise super-normal sensory faculties.

My friend, the engineer Giuseppe Costa, in his interesting book, *Di là della Vita* (p. 18), narrates the following episode which happened to himself:

"It was an airless night of a torrid June, when I was very hard at work on my examinations. . . . Although I was sustained by an indomitable determination to resist the

PHENOMENA OF BILOCATION

overwhelming fatigue that oppressed me, I had been obliged to yield, completely exhausted, to an imperative need of repose, and had thrown myself on the bed, fainting rather than asleep, without extinguishing the paraffin lamp which continued to burn on the night table. An unconscious movement of my arm, probably, overturned the lamp between the table and the bed, and instead of going out, it gave off a dense smoke which filled the room with a black cloud of heavy, acrid gas. The atmosphere became more and more unbreathable, and probably my dead body would have been found in the morning, had not a strange phenomenon occurred. I had the clear and precise sensation of finding myself with only my thinking personality, in the middle of the room, *completely separated from my body*, which continued to lie on the bed. I saw—if I may call by that name the sensation I experienced—the objects around me as though a visual radiation penetrated the molecules of the objects on which my attention rested, *as if matter dissolved at the contact of thought*. I saw my body perfectly recognizable in all its details, the profile, the figure, but with the clusters of veins and nerves vibrating like a swarm of luminous living atoms. . . . The room was immersed in complete darkness, for the flame of the overturned lamp did not diffuse its light beyond the blackened chimney ; and yet I saw the objects, or rather their almost phosphorescent outlines, melt, together with the walls, under the concentration of my attention, allowing me to see in the same manner the objects in the neighbouring rooms. My thinking self was without weight, or rather, without the impression of the force of gravity or the notion of volume or mass. I was no longer in the body, since my body lay inert on the bed ; I was like the tangible expression of a thought, an abstraction, capable of transferring itself to any part of the earth, sea, or sky, more swiftly than lightning, in the same instant that I formulated the wish, and therefore without any notion of time and space.

“ If I were to say : I felt free, light, ethereal, I should not express at all adequately the sensation I experienced in that moment of boundless liberation. But it was not a

DISCARNATE INFLUENCE IN HUMAN LIFE

pleasant sensation ; I was seized with an inexpressible anguish, from which I felt intuitively that I could only free myself by freeing my material body from that oppressive situation. I wanted therefore to pick up the lamp and open the window, but it was a material act that I could not accomplish, as I could not move the limbs of my body, which I felt should move with the breath of my spiritual will. Then I thought of my mother, who was sleeping in the next room. I saw her clearly through the dividing partition, quietly asleep in her bed ; but her body, unlike mine, seemed to emanate a luminosity, a radiant phosphorescence. It seemed to me that no effort of any kind was needed to cause her to approach my body. I saw her get hurriedly out of bed, run to the window and open it, as if carrying out my last thought before calling her ; then leave her room, walk along the corridor, enter my room and approach my body gropingly and with staring eyes. It seemed as though her contact possessed the faculty of causing my spiritual self to re-enter my body ; and I found myself awake, with parched throat, throbbing temples and difficult breathing, while my heart seemed to be bursting in my chest.

“ I can assure the reader that until that moment I had neither read nor heard of spiritualistic subjects, phenomena of bilocation, or the separation of soul and body, and was entirely ignorant of mediumistic experiments and spiritualist séances, so I can absolutely exclude the possibility of a phenomenon of suggestion. Neither could it be a dream, given the enormous difference in the sensations remaining in the memory from the images produced by a dream and those present with me at that moment, so dissimilar in their mode of perception. In fact I did not find in this memory that nebulosity, that indistinct sensation between chimera and reality which distinguishes dream impressions ; because *never had I so vivid a sensation of existing in reality, as in the moment when I felt myself separated from the body.* My mother, questioned by me soon after the event, confirmed the fact that she had first opened her window as if she felt herself suffocating, before coming to my aid. Now the fact of my *having seen this act of hers through the wall, while*

lying inanimate on the bed, entirely excludes the hypothesis of hallucination and nightmare during sleep in normal physiological circumstances.

" Having excluded in this manner the hypotheses of suggestion, dream, hallucination and nightmare, the only logical deduction remaining was the supposition that my thinking self had acted out of the body, and in these conditions, endowed with transcendental faculties, had been able to see through walls and call my mother to my body so as to help me. I thus had the most evident proof that *my soul had detached itself from my body during its material existence*. I had, in fact, received proof of the existence of the soul and also of its immortality, since if it was true that it had freed itself under the influence of special circumstances from the material envelope of the body, acting and thinking outside it, all the more should it find at death its fullness of freedom and the liberation from all material ties."

The above episode is particularly interesting because my friend the narrator is a highly cultured and really scientific man, so that he was able to describe his own impressions minutely and with rare analytical penetration, offering to the studious a full and suggestive picture of the sensations experienced during the condition of bilocation. Every sentence descriptive of the state in which he found himself is of metapsychical value; beginning with the observation that his spiritual vision " penetrated the molecules of objects as though matter dissolved at the contact of thought," rendering evident to him the significance of the modern scientific discoveries concerning the " immateriality of matter." The phenomenon of " alloscopy " is also noteworthy, by means of which he saw from without the interior of his own body " with the clusters of veins and nerves vibrating like a swarm of luminous atoms." It is noteworthy that perceiving through the wall his mother immersed in sleep, he draws attention to an interesting point, —namely, that his mother's body emanated an " irradiating phosphorescence," while his own body irradiated nothing, and this evidently because the vitality and the spirit were temporarily absent from the body. I note lastly the im-

DISCARNATE INFLUENCE IN HUMAN LIFE

portance of the sensation experienced "of feeling himself free, light, ethereal, like the tangible expression of a thought, of an abstraction capable of transferring itself to any part of the earth, sea or sky, more swiftly than lightning, by an act of will."

From another point of view it should be noted that he succeeded in telepathing his thought to his mother, so as to wake her and bring her to his aid, thus saving him from certain death.

Lastly, I observe that in this case, as in many others, the incident leads the subject of the experience to the unshakable conviction of having been conscious of "the detachment of his soul from his body," which convinces him of the indubitable existence and survival of the human spirit. This concordance of opinions is so rational and legitimate that it is almost superfluous to refer to it again; it is, however, worth while to insist on it, considering the numerous sceptics as to the reality of survival, and above all for the purpose of emphasizing and enhancing the cumulative opinion of those who, having personally experienced the separation of their own spirit from the body, are really the only ones competent to judge of it, and not the men of science who gratuitously pronounce from their university chairs that it must all be considered as a complex of hallucinatory objectivations caused by disturbances of the cœnesthesia.



In order not to exceed the scope of the present work, which consists in a synthesis of my investigations in the field of animism, I will not cite examples in which the bilocated phantasm of a living person immersed in sleep is perceived by others, wandering in another place like "a haunting phantom," since the theoretical value of the cases in question still seems doubtful, as they can be explained with more or less probability by the telepathic hypothesis, although there exist examples in which particular points are found irreconcilable with this hypothesis. Such a discussion would take us too far, whereas for the thesis here considered it is not necessary to make use of cases of that nature.

PHENOMENA OF BILOCATION

I will therefore pass on to relate some examples of another category, wherein are found the greatest number of cases of bilocation ; it is also the most important, because it deals with phenomena of " death-bed bilocation " which are observed by " sensitives," and often by persons who cannot be considered as such. As I have already remarked, they all describe the same phases of phenomenal manifestations, although the majority of percipients have never been interested in psychic research, and are not aware that analogous experiences have happened to others. This last circumstance alone constitutes an excellent presumption in favour of the objective reality of the phenomena observed, taking into consideration the fact that certain complex peculiarities difficult to imagine and confined to manifestations of the phenomena under examination, could not be explained by the hypothesis of " coincidence," since they have happened in an identical manner hundreds of times. It may further be added that a number of cases of the kind were observed collectively and successively by several persons, which concurs to demonstrate their objective nature.

I will narrate first an example taken from a group of cases in which the bilocation is of an incipient or rudimentary order and is observed collectively and successively by several persons ; this last circumstance is of great evidential value as regards the objectivity of the phenomenon. I consider cases of this kind very instructive, since they represent the initial phase of the phenomena of " death-bed bilocation," in which can be observed the emergence from the physical body of fluid substance in a diffused state, which, after repeated fluctuations caused by partial re-absorption on the part of the organism (corresponding with the fluctuations of vitality in the sick person) ends by integrating into a " living and animated etheric body " as the supreme hour approaches.

It follows that cases of an incipient order are not less important than those in which the bilocation is complete, since they instruct us concerning the phases which determine the great phenomenon in the supreme hour of the final detachment of the etheric body. It will be understood that

DISCARNATE INFLUENCE IN HUMAN LIFE

in order to appreciate their full importance and draw from them the necessary conclusions, an adequate number of cases, impossible to cite here, must be analysed and compared.

I take from *Light* (1922, p. 182) an episode in which there were eight percipients.

Miss Dorothy Monk sent to Mr. David Gow, then editor of *Light*, the following account of what took place at her mother's death-bed, on January 2nd, 1922.

"In our home we had a strange experience at the death-bed of our mother, who left us on January 2nd. It has impressed us so much that I am wondering if you could give us an explanation of what we saw.

"After a long illness, terminating with gastric influenza, mother died of heart failure. . . . She was frightfully restless, and as the evening wore on she continually spoke the names of her father, mother, and three sisters, also my brother who died before I was born. . . . All through the night our family, consisting of father, a brother, five sisters and myself, watched by her. . . . During the afternoon we saw bright blue lights, sometimes near her and sometimes about the room. We could only see them for a second or two, and usually only one or two of us at a time. I watched carefully, and three times out of four when I saw one near her she stirred and endeavoured to speak, but was past it by this time. At dusk that afternoon as she lay perfectly quiet, I and three sisters all at once noticed a pale-blue mauve haze all over her as she lay. We watched it and very gradually it deepened in colour until it became a deep purple, so thick that it almost blotted out her features from view, and spread all in the folds of the bed-clothes like a purple fog. Once or twice she feebly moved her arms and the colours travelled with them. We thought it very wonderful, so called the two remaining sisters to see if they could see it too, and they could. At this time our sister saw a grey smoke-like object pass between two chairs; it was about three feet high and just glided away from the bed. I was sitting there, but did not see it. As we watched, very gradually patches of bright yellow light, like sunlight, appeared on the pillow; one

PHENOMENA OF BILOCATION

at the left side of her head was particularly bright sometimes, and then would slowly dim and once more become bright again. Mother's old friend was also in the room during this time, but she neither saw the purple mist around mother nor the blue lights, and said that our eyes were tired with watching, and that we were overwrought. We drew her attention to this very bright patch on the pillow, and she saw it, but said it was the reflection of the fire or gaslight. We screened both, and she then went round the room and moved pictures and photograph frames and tilted the mirror, but without making any difference to the light. At last she came and put her hands directly over it, but without shading it in any degree ; after that she sat down without saying a word.

" Early in the evening I saw my eldest sister, and the other sister who saw the grey object before, both turn and look at the same time to the place where it had appeared, and they saw it once more ; again I did not see it, but they both did, and both agreed as to the description. The sister who first saw it about this time also saw a large blue globe-like light resting on mother's head, but none of the rest of us could see it. She explained that the inside appeared all moving and gradually it turned to deep purple and faded out.

" About seven o'clock that evening mother's lips parted and from that time we gradually saw a thick white mist collect above her head and spread across the head of the bed. . . . It came from the top of her head, but collected more thickly to the opposite side of the bed to which she was lying. It hung like a cloud of white steam, sometimes so thick we could scarcely see the bed-rails, but continually it was varying although it moved so slowly as to be scarcely perceptible. I and my five sisters were still with her and all saw it distinctly, also my brother and one brother-in-law. The blue lights continued about the room, also tiny flashes of yellow, like sparks, appeared sometimes. All this time mother's lower jaw gradually fell a little. For some hours we saw little difference except that a halo of pale yellow light rays came round her head ; they were about seven in number ; they varied in length from twelve to twenty

DISCARNATE INFLUENCE IN HUMAN LIFE

inches at different times. By midnight everything had cleared off, but she did not die until 7.17 on the morning of January 2nd. At 6.15, one sister, who was resting in another room, heard a voice say : ' Another hour now . . . another hour now ' ; it roused her, and she came back to mother who finally breathed her last one hour and two minutes later. . . . We feel God has indeed been good to us to let us see so far ; it has taken out the sting of parting and made us feel that mother was in reality received with such care when she got past our aid." (*Signed* : DOROTHY MONK.)

It will be seen how important and significant is the above episode from the metapsychical as well as the spiritualistic point of view. All the more so as from the evidential side it appears invulnerable, seeing that it is of recent date and was reported immediately by the percipients, and also that the editor of *Light*, Mr. David Gow, went to the house to discuss the facts with the witnesses. He received a very good impression of the capacity of observation of the eight percipients, who were still under the indelible impression of having watched the departure of a soul.

No doubt can arise as to the objectivity of the complex manifestations which occurred, seeing that the final and most important phase of the manifestation was observed collectively by all those present.

The greater part of the other preceding and varied manifestations were also perceived collectively, though not always by all, and two of them were decidedly " elective." This would signify that the manifestations observed collectively were " ectoplasmic " emanations, and consequently visible to normal sight, while the apparition of a greyish smoky column perceptible to only two persons, and the luminous globe perceptible to only one person, were of a qualitatively different character, and consequently perceptible only to the eyes of " sensitives." It should accordingly be inferred that the phenomenon of the smoky column three feet high, and the other of a luminous globe over the head of the dying woman, must have represented the incipient exteriorization of the " etheric body " and the " mental body " of the invalid, not yet integrated and fused into one phantasm.

PHENOMENA OF BILOCATION

I note in this connection that several cases are registered in my classifications, in which, at the moment of death, the watchers saw a luminous globe issue from the head of the dying and rise rapidly, vanishing near the ceiling ; while it is known that Dr. Baraduc succeeded in photographing an analogous apparition of a luminous globe at his wife's deathbed.

From another point of view, I observe that the brilliant bluish lights floating about the room, and often approaching the dying woman, who showed herself conscious of them by moving and trying to speak, were presumably of external origin ; that is to say, what appeared as brilliant bluish lights to the sensitives watching, were for the dying woman the spirit forms of deceased relatives. This would explain the circumstance that she pronounced insistently the names of her deceased father, mother, sisters, and infant son. It would also explain the other incident which happened to a sister of the narrator, who heard a voice whispering the veridical announcement : " Another hour now ! Another hour now ! "

I note that this interpretation of the true nature of the floating bluish lights, would agree with what happened in the experiments of William Stainton Moses, wherein what for the sitters were luminous columns floating about the room, for the medium were the perfectly developed spirit forms of his " controls."

A difficulty remains to be solved in that the fluidic exteriorization, after continuing to take place for five consecutive hours, dissolved instantly, while the invalid continued to live for another seven hours. Why, then, was not the phenomenon perceptible continuously up to the instant of death ? I think in this case we may refer to what I observed earlier as to the probability that manifestations of this nature are perceptible to normal sight only when simultaneously with the exteriorization of the sublimated essence of the etheric body fluids of a physical order (ectoplasm) also escape from the somatic body. In that case it may be inferred that if the phenomenon dispersed seven hours before the invalid's death, this would be explained by the presumption that with the total emergence of the etheric body, the irradiation of vital fluids had ceased ; hence the phenomenon

DISCARNATE INFLUENCE IN HUMAN LIFE

vanished from normal sight, while the etheric body fully developed, hovering above the somatic body, remained there, perceptible only to the finer sight of sensitives and mediums.

However this may be, the perplexities inherent in the manner in which phenomena of bilocation occur, have nothing in common with the problem depending on the objective reality of the phenomena themselves ; and when all the various ways in which the phenomena under examination are classified, analysed and compared, beginning with that significant phenomenon of "sensations of wholeness in the amputated," and ending with the cases of clairvoyants who watch the reintegration and departure of a perfect etheric body, vitalized and animated, and also assisted by apparitions of the deceased who apparently attend at the deathbed for that purpose—when, I say, we are able to judge from the complex mass of facts, then the perplexities that remain to be solved lose all neutralizing theoretical value ; since we are equally led to infer, on the basis of facts, that from henceforth we know enough about the phenomena of bilocation to conclude, without fear of error, that they alone suffice to demonstrate experimentally the existence and survival of the human spirit.

The case here considered should then offer a subject for profound reflection not only to students of psychic research, but also to psychologists, physiologists and philosophers. Indeed, whoever reads the episode under discussion and possesses adequate culture and sufficient philosophical sense to have felt sometimes the imperious need of pausing to meditate on the mystery of existence, cannot fail to stop and reflect on the gleam of light thrown by the phenomenon here considered on the darkness that enfolds human becoming. Anyone, in short, possessing an intellect free from scholastic preconceptions, must recognize that we are dealing with certified facts which promise in a not distant future to furnish us with the master key to the great enigma. The day will come when all will comprehend it, and from that day will begin a new and glorious cycle for the social, moral and spiritual evolution of the human race.

PHENOMENA OF BILOCATION

From what we observed regarding the above case, wherein all those present perceived collectively the final manifestations of a phenomenon of "incipient bilocation," presumably because the process of exteriorization of the etheric body was accompanied by the emission of vital fluids perceptible to normal sight, it should be inferred that the perception of the etheric body *fully developed, living and animated, purified from any ectoplasmic emanation*, must be extremely rare in a collective form. And it is so in fact; in my classifications there are only four cases of the kind observed collectively by two and three persons; and in these cases, considering the small number of percipients, it might even be presumed that they were all "sensitives."

In addition, there are cases that I prefer not to utilize in this work of synthesis, because they are narratives given with insufficient data.

I will therefore relate a case of collective perception of a phenomenon of bilocation, which took place some days prior to the invalid's death. It follows that we are once more dealing with a phenomenon of spontaneous and transitory bilocation of a living person, and not of the final emission of those vitalizing emanations of the human organism which go to the permanent manifestation of the etheric body. A difference exists between the two orders of phenomena, but it is really more theoretical than practical.

I take the case from the *Annales des Sciences Psychiques* (1891, pp. 193-203) and it is an episode which leaves nothing to be desired from the documentary point of view. The percipients were three and all three gave their reports independently. I will only cite that of the principal percipient, Dr. Isnard, a personal friend of Dr. Dariex, editor of the review. He writes:

"It was in the year 1878, and I was living with my mother and two sisters in Rue Jacob 28.

"My mother was seriously ill and had been in bed for four months. On the evening of January 9th, feeling considerably better, she expressed the wish to take part from her bed in the family supper. A friend, Monsieur Menon, called and accepted the invitation to sup with us.

DISCARNATE INFLUENCE IN HUMAN LIFE

“ The weather was foggy and the air absolutely still. We sat down to supper at about 9.30, conversing on the day’s events, our minds free from any anxiety, all the more so as our mother had said she felt better. But our animated conversation seemed at last to tire her, and she asked us to close the door as she wished to rest. We closed the double doors, and continued to talk in low tones.

“ Suddenly the door leading to the hall burst open, and simultaneously both leaves of my mother’s door banged together and then burst open, while the howling of a non-existent wind was heard. I was amazed ; a gust of wind when all the windows were closed ? How could it be explained ? I looked towards my mother’s room, and beheld a phantom on the threshold, framed in the curtains draping the door. It was the shadowy form of a small, bent woman with bowed head, her arms crossed on her bosom. A kind of thick grey veil hid her face ; one would have said she was a nun. She advanced slowly into the room, gliding over the floor, always in the same attitude, but her face was not discernible. She passed close by me, going towards the other door, went out into the hall, and disappeared in the shadow. A second gust of wind blew, closing both doors. The phenomenon occurred in a short space of time.

“ What I felt was not fear, but a sense of intense perplexity, shared by the others. We had all three seen the same phantom, but no one dared to speak. My sister seemed very frightened, and our friend Monsieur Menon turned to her, saying : ‘ It is nothing, calm yourself. It was a shadow.’ My sister murmured : ‘ I knew a Russian family whose members declared that when a shadow issues from the room of a sick person, he will die that day or in a very short time.’

“ My sister rose from her chair and hurried to her mother’s bedside, while we remained where we were, silent and dismayed.

“ My younger sister was not in the room at that moment. When she returned, I told her what had happened, which greatly alarmed her.

“ When my friend got up to leave, I accompanied him.

PHENOMENA OF BILOCATION

Returning soon after, I found my sisters at our mother's bedside. They told me that she had had an attack of pain, and I found her very exhausted and weak, hardly able to reply in a feeble voice to my inquiries.

"What astonishes me now, is the fact that we three who had *seen*, all avoided speaking of it, although our minds were full of the occurrence. The following days were very sad, and the invalid's condition grew steadily worse.

"A week later I was alone with my mother. She was up and lying on a *chaiselongue* in the dining-room. My sisters were out. My mother stood up and I was startled by her appearance. It was an exact replica of the phantom we had seen. Small, bent, with bowed head, she advanced slowly towards the door leading into the hall. A shawl covered her head and shoulders; her face could not be seen and her arms were crossed on her bosom.

"On January 26th at half-past nine my mother died.

"These are the facts. I cannot explain them." (*Signed* : Dr. M. ISNARD. Boulevard Arago 15.)

The accounts of the other two witnesses follow, both very interesting, but too long to give here. I will merely quote the passages that refer to the apparition of the sick woman's double. The elder sister writes :

"... The door leading into the hall, which was closed, burst violently open, while the two leaves of the glass door of our mother's room banged noisily. Surprised at this gust of wind in absolutely still weather, I looked towards my mother's door, and to my amazement saw on the threshold the form of a woman, who, leaving the shadow of the curtains, glided without hurry in the direction of the hall. I saw her vaguely at first, and more clearly afterwards when she was silhouetted against the wall. On reaching the angle formed by the walls at that point, she advanced into the room, still moving in the direction of the hall. At this point her figure stood out clearly against the whiteness of the open door; I saw her quite distinctly. It was really the phantom of a woman, more substantial than transparent; but at the same time it seemed to me diaphanous as sometimes happens with clouds. She was small, bent,

with bowed head and arms crossed on her bosom. Her whole appearance indicated calmness and resignation. The head and shoulders were covered by a sort of grey veil, ash-coloured, which made it impossible to discern the features. One would have said she was a nun. She went into the hall, passed on and vanished in the shadow. A second gust of wind, less violent than the first, closed the door behind her, while that of mother's room closed simultaneously without a sound. . . ."

Monsieur Menon-Cornuet writes :

" . . . I saw a shade glide from the invalid's room to the other door which connected the dining-room with the rest of the apartment. In this manner it crossed a corner of the room. This shade of a woman was considerably below normal height, and wore a thick veil over her face, in the manner of certain orders of nuns ; the head was bowed. She seemed to me to become less distinct as she advanced, and when she reached the threshold of the other door, she disappeared. It seemed as if she had vanished through the floor. At that instant, the two doors, which had suddenly and simultaneously opened to allow the phantom to pass, now closed equally suddenly, simultaneously, and with a loud noise, as soon as the phantom had disappeared."

Dr. Dariex, in his comments, makes a thorough analysis of the three accounts of the three percipients, after which he concludes with these words :

" I must emphasize one point ; that is, the slightly different manner in which the phantom was seen by the three witnesses corresponds to the position occupied by them with regard to the space traversed by the phantom ; this fact is therefore in favour of the objectivity of the phantom.

" I dare not affirm, however, that the phantom was really objective, and that the three percipients saw the ' double ' of the invalid. All the same I think it right to draw the attention of competent judges to the following propositions :

" 1. An unexpected and strange phenomenon was observed simultaneously, in an identical and complementary manner, by the three persons present, whose attention was drawn to it by a gust of non-existent wind.

PHENOMENA OF BILOCATION

" 2. Mademoiselle Isnard hurried immediately to her mother's bedside and found her in a deep sleep.

" 3. The phantom seen resembled the sick woman and reproduced her attitude and gait.

" 4. Immediately afterwards the invalid felt very ill. Her condition became steadily worse and she died a few days later.

" 5. It is impossible that a shadow cast by some external light could have crossed the room as the phantom did.

" 6. The gust of wind which attracted the attention of those present and caused the opening of the door by which the phantom was to pass, took place in calm weather and when all the windows were closed. Furthermore, the witnesses did not notice any atmospheric disturbance although they heard the howling of a non-existent wind. . . ."

These are the words of Dr. Dariex, and it seems to me that, on the basis of the sensible and measured arguments of a circumspect metapsychist such as he was, we may consider as demonstrated the fact that it really was the bilocation of the etheric body of the invalid, which became perceptible to normal sight because it was saturated with ectoplasmic substance. In this connection we must take into account the remarkable circumstance of the two doors that burst open spontaneously as soon as the phenomenon had occurred ; it is as though this happened for the purpose of allowing the transit of a phantom sufficiently substantial not to be able to pass through the wood of the doors, as usually happens in cases of purely fluidic apparitions.

I note further that the fact of the bursting open of the doors, points to a directing intention behind the manifestation ; while the form that appeared and its attitude, both exactly reproducing the form and attitude which were to present themselves to the son a few days later, gives to the manifestation the character of a premonition of the invalid's death. In this case the circumstance of the phantom appearing veiled is also significant, as though she wished to avoid alarming her children excessively as to the bereavement threatening them, but desired to prepare them by arousing in their minds a wholesome state of trepidation

DISCARNATE INFLUENCE IN HUMAN LIFE

intended to attenuate the painful consequences ; this is known to be a common characteristic of the majority of premonitions of death.

An important question, however, arises at this point : " If it is true—as it undoubtedly is—that all the particulars of the case under examination lead to the presumption of an intention directing the manifestation, to whom should it be attributed ? To the invalid's subconscious ? To the intervention of the dead ? Who knows ? "

Lastly, as regards the double which appeared clothed, I observe that this circumstance need not embarrass the reader's judgment, because it is what takes place in experiments of " thought photography," wherein the object of which the experimenter was thinking intensely appears on the photographic plate. Often, indeed, it is not necessary for the experimenter to seek to impress his own thought on the plate ; it may be something habitual in the daily life of the sensitive posing before the camera, so that this " something " exists, so to say, present on the threshold of his consciousness. Thus, for example, in my monograph, *Thought and Will, moulding and organizing Forces*, I cite the classic case of Miss Scatcherd, who on being asked by Archdeacon Colley to allow herself to be photographed agreed, but at the moment of posing, remembered that she was in her everyday clothes, and thought how much better it would have been had she put on a certain lace-trimmed blouse. Now in the photograph the shadow of the desired blouse appeared over the one she was wearing. Archdeacon Colley published the photograph in *Light* (1913, p. 350), and in it the diaphanous outline of the non-existent blouse is distinctly visible.

We must not forget, therefore, that thought is a moulding and organizing force ; this explains the apparently embarrassing phenomenon of phantasms of the living and of the dead who constantly appear clothed, or wrapped in white draperies ; and this for the simple reason that they *think* of themselves as clothed.

PHENOMENA OF BILOCATION

The cases of bilocation analogous to the above, wherein there is collective or successive perception of the phantom, show incontestably that as a general rule, the hallucinatory explanation must be excluded. I say "as a general rule," because no one questions that there may be cases of the kind which turn out to be simple hallucinations arising in predisposed subjects; such cases, however, are invariably of an *individual* and never of a *collective* order. It may be recalled that Professors Charles Richet and Enrico Morselli, both world-famous physiologists and psychiatrists, declared explicitly in their works that no examples exist of collective hallucination caused by a phenomenon of *thought transmission* on the part of the hallucinated individual; while on the other hand collective hallucinations take place sometimes by *verbal suggestion* (which is entirely different), as for instance mystical contagion in a fanatical crowd.

Having then adequately demonstrated my thesis, both by examples of the collective order and by the cumulative proofs that emerge from the agreement existing between the various ways in which the phenomena under examination occur, I will go on to relate some examples which cannot be corroborated, as they deal with death-bed manifestations observed and described by only one clairvoyant. As I have already said, the cases of visions of the etheric body liberated from the material body, and ready to ascend to spiritual spheres, are equivalent to the similar visions of "discarnate spirits" properly so called, and consequently they are exclusively reserved for the eyes of sensitives and mediums; from which it follows that cases of the collective order are exceedingly rare. Nevertheless, even if observed by only one clairvoyant, they are worthy of study, since they are corroborated by excellent indirect proofs, such as the collective and successive visions of analogous cases of an incipient order, or the remarkable agreement between the descriptions of the clairvoyants in question and those of the percipients in all the other groups of similar manifestations, occurring shortly before death; in physiological, hypnotic or mediumistic sleep; or in transitory states of weakening of vitality, especially in swooning and narcosis.

DISCARNATE INFLUENCE IN HUMAN LIFE

All these indirect proofs were furnished by me in adequate measure in the monograph I am summing up here.

Having explained this, I will pass on to cite some examples of this interesting category of manifestations, which are relatively frequent ; so that anyone wishing to apply to them the processes of comparative analysis, will find at his disposal abundant material for study, wherefrom there emerges one more eloquent indirect proof of their objective existence.



In the following episode a gifted sensitive watches the progressive, but often intermittent and regressive emission of the "spiritual essence" constituting the etheric body, to its total exteriorization, with the perception of deceased entities who had come to welcome the new arrival to spiritual realms.

The narrator and percipient is the Rev. William Stainton Moses, and the phenomenon occurred at the death-bed of his father. Stainton Moses published the account immediately in *Light* (July 9th, 1887) of which he was editor. He writes :

" I have lately had the opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do so with due reverence. Standing day and night for some twelve days by the death-bed of one very dear to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

" It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. . . . I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it.

PHENOMENA OF BILOCATION

“ The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

“ For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on ; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

“ At length, twenty-three hours before death, the last noticeable change occurred. All restlessness of the body ceased ; the hands were folded over the chest ; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

“ With the regularity of some exquisite piece of mechanism the deep inspirations were drawn ; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

“ The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart ; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight-and-thirty hours. During that time I believe it would have been possible, under favouring conditions, to bring back the spirit had anyone so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled ? . . .

“ When the final severance took place the features, which had shown lingering traces of the prolonged struggle, lost

DISCARNATE INFLUENCE IN HUMAN LIFE

all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. . . ."

The case cited above is especially interesting as in it we find all the phases of the process of exteriorization of the etheric body from the material body, until its perfect formation, with the successive vision of deceased entities come to assist the new-born spirit.

A noteworthy circumstance is that of the magnetic cord which held the etheric body linked to the somatic body for thirty-eight hours after death. This circumstance is somewhat rare in the descriptions of clairvoyants, who nearly always see the dispersal of the fluidic cord immediately after death.

In the few cases collected by me in which the magnetic link persisted for some time, one happened in a tropical country (Cuba) ; in this case the clairvoyant saw the fluidic cord for nearly three days, and entreated the relatives not to bury the body, which remained in a perfect state of preservation until the sensitive saw it disperse ; at the same moment the decomposition of the body set in.

I will give two more cases of the kind, taken from a valuable book entitled *The Ministry of Angels*, by Mrs. Joy Snell, a sensitive of superior education and culture, whom financial losses obliged to earn her living as a nurse. Now it is a highly significant fact that this sensitive constantly observed for twenty years the phenomenon of the exteriorization of the etheric body at the death-beds of numerous patients, a phenomenon always combined with visions of spirits of the dead who came to assist their relations or friends in the supreme hour.

The case of Joy Snell is so important for its theoretical consequences, that I will quote here the words of Professor Haraldur Niellson, who knew the authoress personally. He writes :

" One of the most beautiful books I have ever read was written by a distinguished English lady, a clairvoyante, and bears the title : *The Ministry of Angels*. This lady is Mrs. Joy Snell ; she has been clairvoyant since early childhood, without ever having been a professional medium. I did not

PHENOMENA OF BILOCATION

limit myself to the reading of her book ; I went to see her in London, and her acquaintance brought me great comfort and true spiritual happiness. If I were asked to designate the two persons in our day whom I consider worthy to be called apostles of Jesus, I should not hesitate to indicate Mrs. Joy Snell and the Rev. Vale Owen. In all my life I have never met such true disciples of Christ as these two. I had never come in contact with such an exemplary and simple rule of life, with such a capacity for loving all that lives on the earth. Their friendship has been the most magnificent gift life has offered me.”¹

After this preamble, I will relate the first case taken from the book in question, which contains the first manifestation of the kind at which Mrs. Joy Snell was present. It occurred at the death-bed of a friend, several years before she took up the nursing profession. As Professor Niellson observes : she was a born clairvoyante. She writes :

“ I woke one night out of a sound sleep to find the room filled with light, although there was no light burning in it, and standing by my bedside was my dearest girl friend, Maggie. Addressing me by name she said : ‘ I have a secret to tell you. I know that I am going over to the other world before long and I want you to be with me at the last and help to comfort my mother when I am gone.’

“ Before I had sufficiently recovered from my fear and amazement to make any response she vanished and the light slowly faded from the room. . . .

“ A week later I was summoned to my friend’s home. I found her suffering from a feverish cold, but there was nothing to cause alarm. She had no presentiment of impending death. And it was obvious to me that she had no remembrance of the visit she had paid me in her spirit form. Therein lies a mystery of which I can suggest no explanation. In the course of my life I have seen several apparitions of people who were still living on the earth-plane of existence. To some of them I have spoken and some of them have spoken to me ; but subsequently I have always

¹ Professor Haraldur Niellson : *Mes Experiences Personelles en Spiritualisme Experimentale*, p. 167.

DISCARNATE INFLUENCE IN HUMAN LIFE

found that they themselves in the body had no knowledge or remembrance of such communications with me. . . .

"I had been with Maggie only three or four days when one night she was suddenly taken very ill. She expired in my arms before the doctor who had been summoned could reach her.

"It was the first death that I had witnessed. Immediately after her heart had ceased to beat, I distinctly saw something in appearance like smoke, or steam as it rises from a kettle in which the water is boiling, ascend from her body. This emanation rose only a little distance and there resolved itself into a form like that of my friend who had just died. This form, shadowy at first, gradually changed until it became well defined and clad in a pearly white, cloud-like robe, beneath which the outlines of the figure were distinctly visible. The face was that of my friend but glorified, with no trace upon it of the spasm of pain which had seized her just before she died.

"After I became a professional nurse, a vocation which I followed for some twenty years, I witnessed scores of deaths. And always, immediately afterwards, I saw the spirit form, in appearance an etherealized duplicate of the human form, take shape above the body in which life had become extinct, and then vanish from my sight." (*Idem*, pp. 15-16.)

In the above case it is noteworthy that the phenomenon of "bilocation on the death-bed" was preceded by that of "bilocation during sleep." I do not think it can be sustained in this case that it was a phenomenon of "telepathic apparition," seeing that she who manifested spoke to the percipient, her friend, for the purpose of announcing her own imminent decease, begging her to be with her in the hour of her passing.

Proceeding to cite a second example taken from the same book, I note that in the various episodes of the kind recounted in it, the writer no longer describes minutely the phenomena of bilocation observed by her, which had become so familiar to her as not now to appear marvellous. Therefore she merely touches on them in passing, and only appar-

PHENOMENA OF BILOCATION

tions of the deceased at death-beds still interest her. Of such is the following example. The narrator says :

“ It was about six months after I began work in the hospital that it was revealed to me that the dying often really do see those who have come from the realms of spirit life to welcome them on their entrance into another state of existence.

“ The first time I received this ocular proof was at the death of L., a sweet girl of seventeen, who was a personal friend of mine. She was a victim of consumption. She suffered no pain, but the weariness that comes from extreme weakness and debility was heavy upon her and she yearned for rest.

“ A short time before she expired I became aware that two spirit forms were standing by the bedside, one on either side of it. I did not see them enter the room ; they were standing by the bedside when they first became visible to me, but I could see them as distinctly as I could any of the human occupants of the room. In my own thoughts I have always called these bright beings from another world, angels, and as such I shall hereafter speak of them. I recognized their faces as those of two girls who had been the closest friends of the girl who was dying. They had passed away a year before and were then about her own age.

“ Just before they appeared the dying girl exclaimed : ‘ It has grown suddenly dark ; I cannot see anything ! ’ But she recognized them immediately. A smile, beautiful to see, lit up her face. She stretched forth her hands and in joyous tone exclaimed : ‘ Oh, you have come to take me away ! I am glad, for I am very tired.’

“ As she stretched forth her hands the two angels extended each a hand, one grasping the dying girl’s right hand, the other her left hand. Their faces were illumined by a smile more radiantly beautiful even than that of the face of the girl who was so soon to find the rest for which she longed. She did not speak again, but for nearly a minute her hands remained outstretched, grasped by the hands of the angels, and she continued to gaze at them with the glad light in her eyes and the smile on her face. . . .

DISCARNATE INFLUENCE IN HUMAN LIFE

"The angels seemed to relax their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips, such as one might give who resigns himself gladly to a much-needed sleep, and in another moment she was what the world calls dead. But that sweet smile with which she had first recognized the angels was still stamped on her features.

"The two angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they rose and stood for a few moments one on each side of her, who was now like unto themselves. And three angels went from the room where, a short time before, there had been only two." (*Idem*, pp. 37-9.)

I will not cite any more examples in illustration of the gradations in which the phenomena here considered occur; the cases already given belong to the five categories into which my monograph on the phenomena of bilocation is divided.

The résumé of a long analytical work is always of special practical utility, since it condenses into a small space the best material of a laborious work of comparative analysis, thus bringing out effectively and evidentially the gradations of phenomena that led the author to the conclusions set forth.

I flatter myself, therefore, that the conclusions drawn in the present résumé have convinced my readers of the objective reality of the phenomena of bilocation. And if that is so, I shall have attained my object, since once agreed on that point, the theoretical consequences arising from them lead directly and necessarily to the postulation of the existence and survival of the human spirit.

It only remains for me to strengthen the conclusions reached by quoting the opinions of competent persons, and synthesizing what has been set forth.

I observe, then, that the work of comparative analysis led me to conclusions which agree admirably with those arrived at by the well-known American metapsychist Hereward Carrington, who in his introduction to Sylvan Muldoon's interesting book, *The Projection of the Astral Body*, expresses himself thus:

PHENOMENA OF BILOCATION

“ It may be asserted, therefore, with considerable confidence, that the evidence for the existence of some sort of an ‘astral body’ has been constantly accumulating as the result of our psychical investigations, and that this evidence is now very strong. It need hardly be pointed out that, if this were once definitely accepted, it would enable us to account for a large number of otherwise baffling phenomena very readily—haunted houses, apparitions seen by several persons at the same time, psychic photographs, clairvoyance, etc. ; and (assuming that such a body might occasionally move or affect matter) raps, telekinesis, *poltergeist*, and other physical phenomena. In fact, once the objective existence of an astral body be postulated, a flood of light would be thrown upon psychic manifestation, both physical and mental.” (*Idem*, p. xx.)

It must be admitted that the above observations are so evident that no metapsychist could think of contesting them, while they appear to demonstrate the theoretical necessity of postulating the existence of an astral body in man, if it is desired to interpret the majority of supernormal phenomena. Having stated this, I recognize that since a heavy moral responsibility rests on scientific men, corresponding with their authority as official representatives of the knowledge acquired by experimental investigation, it is their duty to proceed with extreme caution before pronouncing definitely as to the nature of supernormal manifestations which would subvert the orientation prevailing in scientific circles. This makes it possible for them to be personally convinced as to the presumable origin of a given order of metapsychic phenomena, while prudently abstaining from declaring their conviction when speaking officially.

And here we are faced by the problem as to what would be required for the official recognition by science of the phenomena of bilocation. In my opinion it is simply that such phenomena be demonstrated by some form of experimental proof. And there are many experimental methods whereby this object may be attained nearly all of which have already been attempted, although often with incomplete scientific procedure. Nevertheless, among the experimental

DISCARNATE INFLUENCE IN HUMAN LIFE

proofs obtained there are some worthy of attention, which promise well for the future of these researches. Thus, for instance, photographs of "doubles" have been obtained, notably those by Captain Volpi in Italy, Professors Istrati and Hasdeu in Roumania, the Rev. William Stainton Moses in London, Colonel De Rochas and Monsieur Durville in Paris ; while photographs of more or less phantasmal emanations at death-beds were also obtained by Dr. Baraduc, who had the strength of mind to carry out himself the painful task of photographing his wife and son at the instant of death. Phenomena of bilocation were obtained experimentally by hypnotism by the above-mentioned De Rochas and Durville. The latter also succeeded in obtaining the "fluorescence" of a specially prepared paper by introducing it into the point in space wherein the somnambulist localized the double of another person who was lying at a distance in hypnotic sleep. Examples are also cited of doubles who manifested their presence by producing physical results ; and with Eusapia Paladino imprints of her exteriorized face, that is to say, of her bilocated and materialized etheric body, were obtained at a distance, and this time the fact is indubitable. As to the authenticity of these last phenomena, there can no longer be any doubt, so they may be considered as legitimately acquired for science ; which from the theoretical point of view is saying much. As to the other experimental methods enumerated, it must be admitted that part of them may be invalidated through insufficiency of evidence, or interpreted by the hypotheses of suggestion, autosuggestion, or "thought photography." By saying this I do not mean to affirm that the motives for doubt referred to are well founded, but merely that they require more rigorous methods of investigation to arrive at scientific certainty concerning them.

The remarkable experiments of Colonel De Rochas and of Monsieur Durville merit notice, however, because they were conducted with rigorously scientific methods by men fully aware of the difficulties inherent in such researches. Here is a résumé of the experiments of De Rochas.

It is known that he succeeded in obtaining the phenomenon

PHENOMENA OF BILOCATION

of the *exteriorization of sensibility* in his subjects by means of the usual hypno-magnetic process, a phenomenon which always became accentuated in proportion as the process was prolonged, until the concentric strata of the exteriorized sensibility became as it were polarized to right and left of the subject, who saw them in the form of two luminous fluidic columns differently coloured, which columns ended by approaching each other, uniting, fusing together and forming a kind of phantasm which repeated synchronically every movement of the subject. The existence of this phantasm could be inferred with some degree of certainty from the fact that if at the point where it was localized by the subject, pulling and pressing movements were made unknown to him, and even if someone accidentally traversed that zone, the subject experienced at once the corresponding sensations of contact or pain. Further, it once happened that the hypnotized subject having accidentally looked in a mirror facing him, he had the illusion of seeing before him another phantasm identical with the one he had seen at his side, which phantasm was the reflection of his double. Lastly, on another occasion the phenomenon took place unsought, with Eusapia Paladino, whom De Rochas had hypnotized with other intentions. He writes :

" I succeeded quickly in placing her in the deep hypnotic state, when to her great astonishment, she saw on her right a phantom of blue colour. I asked her if that phantom were ' John.' ' No,' she replied, ' but it is of this substance that " John " makes use. . . .'"

This was an answer De Rochas did not expect, and it is very significant and instructive.

The above observations have reference to the tangible proofs which would be required from a rigorously scientific point of view before the existence of the phenomena of bilocation could be accepted as demonstrated. The recognition of this fact, however, does not mean that we undervalue the equally conclusive legitimacy of the experimental proofs obtained by scientific methods of comparative analysis and accumulated evidence. In this connection I would add that conformably with the methods of scientific investiga-

tion, we should never forget the maxim which constitutes its basis, namely, that conclusions of a general order should never be founded on a group of phenomena considered singly, but rather on the whole complex of the varieties of phenomena belonging to the same class. I observe that in our case it is not superfluous to remember this elementary maxim of all scientific investigation, because it is into this error that the opponents of the spiritualistic hypothesis too often fall. Now, in our case, as soon as an adequate number of cases of bilocation, wherein are represented all the gradations with which the phenomenon under investigation takes place, are submitted to the scientific processes in question, no doubt can arise as to the objectivity of the phenomenon ; and this even without the concrete proofs enumerated above ; that is to say that without them we arrive equally at excluding the " suggestive," " autosuggestive," and " hallucinatory " hypotheses, and also that of " thought photography," which constitute the group of hypotheses with which we find ourselves confronted in phenomena of the kind. These conclusions unquestionably result from the following considerations.

In the first place, because the various gradations in which phenomena of bilocation take place complete and corroborate each other. In fact in my monograph on the phenomena in question, I start from the so-called " sensations of wholeness in the amputated," in which sometimes the sense of wholeness in the missing limb is so real that if the attention of its owner be distracted, he feels equally the sensation that the non-existent limb would feel if it were there. In the same chapter I relate a recent case wherein the missing limb was ingeniously photographed by means of a spectroscope which projected the luminous band on to a screen, whereon instead of stripes there appeared forms of fluidic hands and limbs. I then go on to consider the cases of incipient bilocation in those suffering from hemiplegia, who see close to them, on the paralysed side, a longitudinal section of the phantasm of themselves, and affirm that it enjoys the sensory wholeness lost to them, a fact inexplicable by Dr. Sollier's cœnesthetic hypothesis, since sufferers from

PHENOMENA OF BILOCATION

hemiplegia, far from experiencing an *exaggeration* of the cœnesthetic sense, experience its *suppression*.

After this I come to cases of autoscopic bilocation, in which the subject sees his own phantasm while fully conscious ; in which connection I show that even if the psychopathic hypothesis formulated by Dr. Sollier for its explanation could be held legitimate before the advent of metapsychical investigation, it is so no longer, since in the same manner that the investigation of telepathy shows that not all hallucinations are fictitious, so the investigation of the phenomena of bilocation shows that not all instances of autoscopy are psychopathic.

I pass on, then, to the cases in which consciousness is transferred to the phantasm, which sees before it its own inanimate body ; these cases are extremely interesting, since in them the supernormal sensory faculties already emerge. Next follow cases in which bilocation occurs in normal or artificial sleep, in swooning, narcosis or coma ; and after these, cases in which the bilocated phantasm of a sleeping living person is perceived by others, arriving finally at cases in which the phenomenon of bilocation takes place on the death-bed. This last category of manifestations is the most important of all, and in a case cited by me the phenomenon was constantly observed for twenty years by a clairvoyant nurse, while it is sometimes observed collectively by all those present, or successively by several persons present at the death-bed. Lastly, there are the instances in which those present watch the phenomenon in all the phases of its evolution, to the perfect reproduction of a fluidic simulacrum of the somatic body of the dying, an animated and living simulacrum, which is assisted by deceased entities who apparently intervene for that purpose at death-beds.

In the second place, the "suggestive," "autosuggestive," and "hallucinatory" hypotheses must be excluded, since the phenomena of bilocation on the death-bed have been constantly described by clairvoyants belonging to all peoples of the earth, and at all epochs of history, with the identical detailed ways of manifestation in which are observed particulars so unexpected that it is not credible that they arise

DISCARNATE INFLUENCE IN HUMAN LIFE

independently, and have always arisen independently in the mentality of all clairvoyants, whether civilized, barbarous or savage.

These are the present conditions of the great problem to be solved ; conditions which show that if it is not scientifically permissible to consider the problem solved from the point of view of official science, which is obliged to proceed with caution before accepting as definitely demonstrated the existence of a class of phenomena possessing an enormous theoretical importance, yet from the point of view of the personal convictions of those who have profoundly investigated the problem, there is good reason to assert that the scientific demonstration of the existence of the phenomena of bilocation has already been reached, and that consequently their definite recognition by official science, is only a question of time.

Moreover, this question of time is reduced to the fully legitimate demand that a sufficient number of other investigators should make the same experiments hitherto made by a few precursors. This being so, we may feel certain as to the affirmative result of the experiments under scientific examination ; and when the great event takes place, the dawn of a new era will arise on the horizon of human knowledge, causing the basis of knowledge to shift from the positivist-mechanistic conception of the universe, to the dynamic-spiritualistic conception of existence, with the inevitable consequences to the philosophical, social and religious outlook of mankind.

It is in fact evident that the existence of an etheric body immanent in the somatic body takes for granted the existence of an etheric brain within the somatic brain. This admission would clear up at once all the perplexities which have always held back physiologists from admitting the existence of a spirit surviving the death of the body, which perplexities are summed up in the indubitable fact of the existence of a psycho-physiological parallelism in the phenomena of thought, leading inexorably to the conclusion that thought is a function of the brain. There is no doubt that the physiologists were apparently right in concluding

PHENOMENA OF BILOCATION

this ; but they would not be so if the terms of the formidable problem were inverted by the experimental demonstration of the existence of an etheric brain within the somatic brain ; in which case the latter would be merely the indispensable apparatus for the translation of the impressions that come to it from the outer world by means of the senses in the form of *physical vibrations*, into terms of *psychic vibrations* perceptible to the spirit immanent in the etheric brain.

The view that I have here advanced agrees admirably with the theories of Professor Gaskell, according to which Life and Spirit form one Whole, which would be an " inter-atomic quantity," an immaterial something that organizes matter, to separate from it at the instant of death. And she draws from this the postulate " that all forms of organized life possess such an inter-atomic quantity." This sheds new light on the postulate of another eminent scientist, the physicist Eddington, who says " that if all that is substantial in the atoms constituting the human body were pressed together, the human body would not occupy more space than that contained in a dot made with a sharp pencil." This is equivalent to saying that the physical organism of man consists almost entirely of " inter-atomic space," the presumable dwelling-place of the etheric body and of the etheric brain.

From another point of view, and by means of the new conceptions of existence, it is far easier to explain what causes an individual to lose his reason temporarily under the influence of an alcoholic beverage, or permanently if the somatic brain has its functions disordered, as in dementia. That is to say, it is evident that if the transforming apparatus of the *physical vibrations* into *psychic vibrations* acts in a disorderly manner, the etheric brain, the seat of the spirit, will no longer be able to receive correctly external perceptions, and still less to act on the surface with appropriate thoughts and actions. These will continue to be transmitted, but the transforming apparatus will disguise and deform them into senseless representations.

These last considerations recall to my mind a friendly discussion I had with Professor Enrico Morselli a few years before his death. I was trying to convince him of the great

DISCARNATE INFLUENCE IN HUMAN LIFE

fact of so many and varied proofs—animistic and spiritistic—all converging towards the demonstration of the existence and survival of the human spirit ; which fact assumed a first-class scientific value, difficult to contest. The enumeration of the proofs required a long discourse, to which Professor Morselli listened with profound attention, and without interrupting me. When I reached the end of my peroration, he still remained silent, while the expression of his countenance showed that he was immersed in deep reflection. From this I deduced that, since he could not find any metapsychical objections to oppose to the formidable mass of facts cited, he felt shaken in his materialistic convictions. This induced me to break the silence with the following question :

“ Well, Professor, do you not think that the spiritualistic hypothesis is really far better demonstrated scientifically than you imagined ? ” He started, and gazing almost ecstatically into space, solemnly pronounced the following words : “ Come with me and visit a lunatic asylum, and then you will be convinced that thought is a function of the brain.”

From this answer I learned that he had really found nothing to object to in the metapsychic field ; that his logical judgment had evidently received a shock from the cumulative evidence of the proofs enumerated ; but that, after a short inward struggle, the professional physiologist had triumphed, and he could not free himself from the deep convictions indelibly stamped on his brain by half a century of practical experience in mental pathology. These convictions were apparently quite legitimate, but intrinsically erroneous, since they were founded on one facet only of the “ Prism of Truth.” It followed that the Professor’s *negative* argument, which was not metapsychical but psychopathological, did not in the least weaken the irresistible efficacy of the *positive* proofs of metapsychical order cited by me, in which *all the facets* of the “ Prism of Truth ” were taken into account. Professor Morselli’s argument merely signified that before reaching the scientific demonstration of the existence and survival of the human spirit, there still remained a problem to solve, depending on mental pathology. Now this further difficulty dispersed like mist in the

PHENOMENA OF BILOCATION

sun before the class of metapsychical manifestations to which I had not alluded in that improvised debate ; this was the class of the phenomena of bilocation, with the corresponding existence of an etheric brain, the seat of the intelligence. And it was this last datum of fact, of enormous theoretical importance, which could reconcile the survival of the human spirit with mental pathology under any form : alcoholic delirium, dementia, idiocy ; but, as I said, at that moment it did not occur to me to adduce the conclusive evidential value of this order of supernormal phenomena.

If I had remembered it, I could have made use of it to demonstrate to Professor Morselli that by the existence of an etheric brain one could explain a psycho-physiological enigma of which we had spoken a moment before, in connection with the circumstance that on Professor Morselli's writing-table lay a German review containing a long article referring to certain cases observed during the Great War, in which soldiers who had had their brains torn up by shrapnel, with abundant loss of brain matter, recovered and kept their intellectual faculties intact. And the author of the article ended by citing other still more extraordinary cases of the kind, among them the well-known case of a non-commissioned officer in garrison at Antwerp, who after two years complained of persistent headache, which however did not prevent him from fulfilling the duties of his rank. He died suddenly, and an autopsy of his brain revealed the fact that an abscess of slow development had reduced the entire brain to a pulp of pus. Professor Morselli had observed that such extraordinary exceptions to the rule constituted one of the most disturbing enigmas of present-day psycho-physiology. Now if at that moment I had recalled the phenomena of bilocation, I could have pointed out to him that if the existence of an etheric brain, seat of the individual consciousness, were admitted, it would follow that the enigma of the "men who think without a brain" would be capable of ready explanation, since it is logically presumable that in given circumstances of "special fluidic synchronization" between the somatic brain and the etheric brain, the latter would be able temporarily to take the place

DISCARNATE INFLUENCE IN HUMAN LIFE

of the somatic brain, doing without its own physical organ. In other words, in similar contingencies it is evident that the only circumstance of fact absolutely necessary for the explanation of the disturbing mystery, is the recognition of the existence of an individual consciousness independent of the physical brain ; and this is what we obtain by recognizing the existence of an etheric brain, seat of the integral subconscious personality and provided with supernormal sensory faculties.

The problem hinging on the true functions of the brain in connection with the manifestation of thought, is so important that I will cite a passage from another work of mine in which this theme was expressly dealt with.

In the Second Series of my *Investigations of Supernormal Manifestations* (pp. 186-9) I thus expressed myself on the subject :

“ It is noteworthy that Taine, commenting on the doctrine of psycho-physiological parallelism, compares the double function—psychic and physical—of the brain, to a book written in two languages : the original one of the author, representing the *psychic function*, and the other, whose text is a mere translation of the original, representing the *physical function*. This is a happy and significant comparison, since it illustrates the functions of the brain without prejudicing the question of the origin of psychic activity properly so called ; for which reason it serves to point the way to the reconciliation of the supporters of psycho-physiological parallelism with the asserters of the spirituality of the soul.

“ In other words : It is really true that the *raison d'être* of the brain as the organ of thought, consists in the fact that by its means a double psychic function is accomplished, indispensable for the entry of the spirit into relation with earthly surroundings ; on the one hand, that is, the function of translation of the innumerable physical vibrations that reach the brain from the outer world by means of the senses, into psychic vibrations *perceptible* to the spirit ; and on the other, the function of *transmission* to the surface of the psychic images whereby the spirit responds to the specific vibrations that reach it from earthly surroundings. Now it is inevitable that such being the functions of the brain,

PHENOMENA OF BILOCATION

they cannot be accomplished without a corresponding dispersion of nervous energy, in perfect equivalence with the nature and intensity of the psychic activities in function ; and this fully justifies the physiologists. . . .

“ On the basis of the considerations set forth, it follows that Taine’s happy comparison truly represents the double function of the brain ; *translation* in the first instance, and *transmission* in the second. To be still more exact, it should be said that the multiform specific physical vibrations which reach the brain from the outer world by means of the senses, are there translated into sensory-psychic combinations perceptible to the spirit (it must be remembered that a ‘ spirit ’ could not perceive *physical* vibrations) thereby causing a state of consciousness to which the spirit responds by opposing the corresponding *psychic* image, with which it acts on the *efferent* nerve centres ; and these transmit it to the surface in terms of a given specialized action corresponding to the original perceptive stimulus.

“ In corroboration of my statement I will touch in passing on the fact that the cerebral cortex is believed by physiologists to be a complex of ‘ centres of elaboration of thought by means of psychic images.’ Thus, for example, the language centre would function by means of ‘ phonetic images of words ’ ; this explains the apparent contradiction implied in the fact that when the language centre is injured, loss of speech takes place (*aphasia*), although no real paralysis of the organs of speech exists ; this happens because the lesion in question has rendered impossible the transmission of the ‘ phonetic images of words ’ ; and in consequence, the psycho-motor stimulation of the organs of speech cannot take place. It is therefore certain that the *efferent* nerve centres are stimulated by means of ‘ psychic images.’

“ And here, after having set forth in scientific terms the theme propounded, it remains to set it forth in philosophical terms, observing that if it is true that the human spirit contains within it a spark of divine essence, it is also true that the ‘ divine ’ existing in the human spirit cannot individualize itself except by passing from the realm of the ‘ Absolute ’ to that of the ‘ Relative,’ from the dominion of

DISCARNATE INFLUENCE IN HUMAN LIFE

the 'Noumenon' to that of the 'Phenomenon.' It follows that in order to enter into relation with the manifestations of the Phenomenal Universe, the spirit needs a suitable *transforming* organ, and this organ is the brain. In other words the real task of the brain in its relations with the spirit would consist in the fact of placing the spirit in a position to perceive a certain aspect of the Unknowable Reality in terms of a given system of phenomenal appearances, which occur with ever-varying modalities in every inhabited world of the entire universe ; phenomenal appearances in whose midst it is the destiny of humanity to exist and function, in view of its ulterior elevation to the knowledge of the 'Absolute Reality' contemplated through the infinite modalities into which it transforms itself, manifesting in the Relative. Therefore the necessity for the spirit to possess a brain which functions as an organ for transforming the 'Absolute Reality' into terms of Relative or Phenomenal manifestations, would thus be comprehended ; it is a grand task, whereunto are destined the innumerable worlds which populate the universe.

" From the point of view of psycho-physiological parallelism, I observe that by the theory under examination it would be possible to reconcile the statements of the physiologists with the spiritualistic thesis, since on the one hand it is recognized that the double function of 'translation' and 'transmission' exercised by the brain is accomplished at the expense of the energy accumulated in the nerve cells, as the physiologists maintain and demonstrate ; while on the other it is seen how such a condition of fact appears reconcilable with the existence of a spirit independent of the instrument of which it makes use for entering into relation with earthly surroundings. It follows that the best definition of 'psycho-physiological parallelism' is that formulated by the great Italian philosopher Pietro Siciliani, in which is affirmed the indubitable correlation according to the law of equivalence of the opposing morphological and psychical activities ; but at the same time it is recognized how this correlation must be interpreted in the sense of a 'parallel correspondence' and never of an 'absolute conversion.' "

PHENOMENA OF BILOCATION

I expressed myself thus in my study entitled *Brain and Thought* ; and it seemed opportune to quote the above passage in support of what I state as to the fact that the existence of mental pathology is fully reconcilable with the existence of a spirit surviving the death of the body, and therefore exempt from the infirmities that afflict the physical apparatus of which it makes use for entering into relation with the manifestations of the phenomenal surroundings wherein its destiny is to live and function.

Returning to the phenomenon of bilocation, I conclude by observing how everything concurs to demonstrate that the mystery of existence, concerning which so many philosophical systems built up in thirty centuries have striven in vain, will be experimentally cleared up on the day when the existence of an exteriorizable etheric body within the somatic body is scientifically demonstrated. In other words : the phenomena of bilocation alone suffice for the solving of the immense mystery which has remained impenetrable to all philosophies ; all the more so since they are indissolubly connected with the three classical forms of metapsychic manifestations of spontaneous order. These are : “ apparitions of the deceased at death-beds ” ; “ apparitions of the deceased soon after their death ” ; and “ visions of phantasms in haunted houses.” These manifestations represent *the terminal phase and necessary complement of the phenomena of bilocation*. It will be useful to remember that the apparitions of the deceased at death-beds and after death are often perceived *collectively and successively* by several persons ; which eliminates the hallucinatory hypothesis. The same may be said of haunting phantasms, which besides being seen collectively or successively by several persons, are often identified by the percipients to whom their portraits are shown. It follows that the apparitions of the dead, being proved to be undoubtedly such, corroborate the phenomena of bilocation, showing how the existence in man of an etheric body able to exteriorize itself together with the attributes of consciousness and intelligence, finds its *raison d'être* in the fact of the survival of the spirit after the death of the body.

CHAPTER V

Summary of Evidence

AT the conclusion of the preceding chapter we referred to the theoretically important circumstance of the phenomena of bilocation, which appeared indissolubly linked with other categories of subliminal manifestations of extrinsic order which completely corroborated them. Such were "apparitions of the deceased at death-beds," "apparitions of the deceased soon after their death," "visions of phantasms in haunted houses," besides several other categories of supernormal manifestations of extrinsic order, and consequently independent of the subliminal faculties.

It will be best, therefore, to review rapidly the categories of manifestations of this nature, which confirm in a complementary manner the great truth of the existence of the "etheric body" immanent in the "somatic body."

From such a summary review the imposing and varied mass of supernormal phenomena will be evident; this is systematically forgotten by our opponents when they affirm that the existence of the subliminal faculties neutralizes the proofs of spirit identity, rendering the experimental demonstration of human survival theoretically impossible.

It is accordingly evident that they arrive at general conclusions by means of a partial, indeed a very partial, investigation; furthermore, their conclusions regarding cases of spirit identity are sadly mistaken in the three propositions which concur to justify the conclusions themselves; that is to say, they are mistaken when they search for a biological origin of the subliminal faculties; when they affirm the impossibility of assigning limits to the powers of the sub-conscious; and when they find a neutralizing cause in the existence of mediumistic communications between the living. It follows that if we desire to know the truth on this subject,

SUMMARY OF EVIDENCE

it is best to adopt the diametrically opposite conclusion, recognizing that in reality the cases of spirit identity founded on personal details furnished by the deceased communicators, should suffice by themselves to prove human survival on the basis of facts.

This being established, in the present chapter I shall abstain from citing proofs of identity of the deceased of the nature indicated, and shall devote myself solely to demonstrating on the basis of facts, how our opponents have drawn their negative conclusions by neglecting an imposing series of supernormal phenomena of extrinsic order, which being by their nature independent of the subliminal faculties, and consequently having nothing in common with animism, should furnish proofs invulnerable to the offensive weapons of animism. This signifies that even if divine omniscience were to be accorded to the human subconscious, it would not neutralize the demonstrative efficacy of the proofs in question. What indeed can there be in common between the inquisitorial powers of the subliminal faculties and the apparitions of the deceased shortly after their death? The identified apparitions of the deceased, when seen collectively or successively by several persons, are explicable only by the spiritistic hypothesis; in any case, they certainly cannot be explained by supernormal faculties able to select information in the subconscious of others, seeing that in the phantasms recognized there is nothing to be extracted by selecting, but much to meditate on by observing. The same may be said of the occurrence of any supernormal phenomenon of spontaneous order directly connected with a death.

There is no need to add anything further, since the facts I am about to set forth will themselves furnish the most eloquent demonstration of their origin.



I will begin with the last category mentioned above—that of supernormal phenomena of spontaneous order indubitably connected with a death.

Of this nature are the phenomena of “telekinesis” and

DISCARNATE INFLUENCE IN HUMAN LIFE

“transcendental music” when they occur immediately, or some days, after a death. In the first case, that is when they occur immediately after a death, I recognize that although interesting in that they serve to prove the existence of an *intelligent* force which acts at a distance (pictures that fall, clocks that stop, loud raps on the woodwork of beds), they do not yet appear sufficient to corroborate the thesis under consideration. In the second case, however, when they occur some days after the death, they enter into the orbit of phenomena which confirm it, because the telepathic hypothesis combined with the presumable issue of vital energy from the dying, must be excluded. It must be noted further that very often in the cases in question, we are dealing with persons who had promised in their lifetime to manifest after death in a specific manner to the percipient for the purpose of communicating to him the great news that the spirit survives the death of the body.

In the two monographs under examination, I recount a considerable number of cases of the kind, among them the following, which I choose as I knew the narrator personally—Dr. Vincenzo Caltagirone—with whom I conversed at some length about the memorable event in which he was the person concerned, and of which he had recently published an account in the psychic review of Palermo: *Filosofia della Scienza* (May 1911, p. 65), together with the following letter to the editor:

“MY DEAR DR. CALDERONE,

“Since you think that the fact I related to you might serve as a document for the science in which you take such a praiseworthy interest, here is a faithful account of it in writing, with all its particulars and without any comment of my own.

“You know that I am still a positivist, although I believe in the reality of certain mediumistic phenomena which I have had occasion to observe personally and in the exercise of my profession. Therefore I make no comment.

“I was a friend of Signor Beniamino Sirchia, and his medical adviser. Signor Sirchia was well known in Palermo;

SUMMARY OF EVIDENCE

he had been one of the old patriots and was therefore almost a public character. He possessed excellent moral and civic qualities, but was an unbeliever in the fullest sense of the word.

“ He often came to see me at my home, and it so happened that in May of last year we spoke, I do not know why, of mediumistic phenomena. In reply to his questions, I assured him that I knew by experience of the reality of some phenomena and told him of the various interpretations given, for and against the spiritistic hypothesis. It was then that he said jestingly : ‘ Well, Doctor, if I die before you, as I probably shall, since I am old while you are still young and strong, I give you my word of honour that if I survive I will come and give you a proof of the truth.’ (We were sitting in my dining-room.) I replied laughing and in the same tone : ‘ Then you will come and manifest by breaking something in this room, preferably the hanging lamp above the table ! ’ And in order to be courteous to him, I added : ‘ I also promise, if I predecease you, to come and give some similar sign in your house ! ’

“ I repeat that we said these words more facetiously than otherwise, and as it were to end the conversation ; after this we parted, and since he had told me that he would be leaving in a few days for the town of Licata in the province of Girgenti, where he would be staying for some time, we made an appointment for me to go to the station to take leave of him. From that day I had no further news of him, direct or indirect. This took place, as I have said, in May 1910.

“ Last December, I do not remember whether it was the 1st or 2nd, but it was certainly one of those two days, at about 6 p.m., I was sitting at table with my sister, the only person who lives with me, when our attention was arrested by several taps on the shade of the central lamp which hung from the ceiling, and others on the detachable china cap above the glass chimney. At first we attributed these taps to the effect of the heat and I tried to lower the burner ; but since the taps grew louder and continued with a kind of rhythm, I stood on a chair to verify the matter, which I could not explain, being absolutely certain that the phe-

DISCARNATE INFLUENCE IN HUMAN LIFE

nomenon could not be attributed to the extreme heat of the flame which was burning quite normally. Besides, they were not the usual cracklings apt to be produced by burning or excessive heat, but hard raps of a special timbre, as if made by the knuckles, or by a metal rod being beaten intentionally on a hanging china object. I tried to discover if there were any exterior object which could produce these raps. But there was nothing. We had finished supper and the phenomenon ceased for that evening.

“To make a long story short, the phenomenon was repeated the next evening and for four or five consecutive evenings; and it always aroused our intense curiosity. The last evening, however, a loud sharp blow broke in two the detachable cap, which remained thus attached to its metal fastening. I verified this by standing on the table and observing from close by the effect of the last blow. Both my sister and I remember distinctly that although we had extinguished the central lamp where the phenomenon took place, and lighted instead a gas burner attached laterally to the large lamp, the raps continued with equal intensity at the original spot.

“I declare on my word of honour that during these five or six days of observation of the strange fact which I could not explain, I never once thought of my friend Beniamino Sirchia and still less of the conversation of the previous May, which had absolutely slipped from my memory.

“The day following that which I have called the last evening, when, as I said, the china cap had split, both parts remaining attached and in their original place, at about 8 a.m. I was in my study, my sister was leaning over the balcony looking at something in the street, and the servant was out—when we heard a loud noise in the dining-room, as if the table had been struck violently with a stick.

“My sister on the balcony heard it as clearly as I did, and we both ran to see what had happened.

“Strange to say—but strange though it was, I guarantee the truth of it—lying on the table *as if placed there by a human hand*, was one half of the detachable cap, while the other half was still hanging in its place. The violent blow

SUMMARY OF EVIDENCE

we had heard was obviously out of all proportion to the occurrence. This was the crowning phenomenon of those strange incidents which had been repeated for five or six days, and this time it was in broad daylight and without the action of heat.

“ That half cap of china could not have fallen perpendicularly, because having to pass through the centre of the shade, it would have come in contact with the chimney, which must have broken in order to leave a passage for the half cap ; but it was quite whole, and the empty space was not large enough for its passage. If it had fallen on the curved surface of the china shade, a fairly large one, the half cap would either have broken itself or the shade ; and even if this did not happen, it would have rebounded and fallen at a distance from the centre of the table, or even beyond it ; never perpendicularly to the rod of the lamp.

“ Consequently the noise was an announcement of the accomplished fact ; the piece of cap placed in that position was the proof that the incident was not accidental, for it would have been opposed to the laws of falling bodies and of ballistics.

“ I must once more confess that, until that moment I had completely forgotten about my friend Sirchia, his promises, and the pact he had made with me in the previous May.

“ Two days later I met Professor Rusci, of this city, and he asked me : ‘ Have you heard that poor Beniamino Sirchia is dead ? ’ ‘ When ? ’ I asked anxiously. ‘ At the end of November,’ he replied, ‘ between the 27th and 28th.’ ‘ The end of November ? How strange ! ’ I thought ; ‘ can the phenomena of those days be connected with his death ? ’ From the 1st or 2nd of December the attempts to break some part of the central lamp in my dining-room began and continued for five or six days ; exactly what I had suggested to Sirchia in May ; and the attempts continued until the object was attained ! Another strange fact : when the object was attained, as if to emphasize it, came the loud blow of announcement ; the deliberate placing of the half cap in a place where it could not fall by chance, and the exclusion of all possibility of this.

DISCARNATE INFLUENCE IN HUMAN LIFE

“ I only state the facts, dear Doctor, I do not make any deductions. I only know that my sister and I, hardly realizing why, decided to keep the two pieces of the cap among our treasured possessions as a precious souvenir of a remarkable phenomenon ! ” (*Signed* : DR. VINCENZO CALTAGIRONE.)

This is a first example of objective phenomena independent of the inquiring and selective faculties of the subconscious ; which phenomenon certainly cannot be explained by animism.

I repeat once more that the thesis set forth so obstinately by our critics consists in the presumption that the subliminal faculties suffice to explain all the manifestations of the so-called dead who furnish true information regarding their earthly life ; this must for ever neutralize—according to them—all possibility of experimentally demonstrating the existence and survival of the human spirit. That is to say, they reason as though no other phenomena existed in metapsychic records capable of solving this difficult problem experimentally except the messages from the dead communicated mediumistically ; while it is beyond question that the records available contain numerous categories, groups and subdivisions of marvellous manifestations of varied nature, all converging towards the spiritistic solution of the great problem.

The case cited represents a first group of episodes most suitable for this purpose, since they certainly do not belong to the category of phenomena investigated by our opponents, while they concern a variety of incidents most significant from the spiritistic point of view. In this case in fact, there was a promise made by a sceptical individual to a friend during his lifetime, which promise he kept after death by carrying out the precise phenomenon chosen by him as a posthumous demonstration of his own spiritual presence. And in his anxiety to accomplish it in accordance with the promise given, the deceased persisted in his attempts for five or six days, until he succeeded in the task of breaking that particular part of his friend's lamp, which he then placed at a spot where it could not have fallen naturally.

SUMMARY OF EVIDENCE

Moreover, when the object was attained, a formidable blow struck on the table warned the persons interested of the fact, after which the manifestations ceased, evidently because the promise had been kept. Everyone must see how the whole course of the phenomenon denotes the actual presence of an intelligence that knows what it wants, and strives to bring about its "proof" in conditions which exclude any naturalistic explanation. It follows that the hypothesis of "telemnesia," selecting information in the subconscious of others, does not enter into the episode recounted; and if that is so, then the episode assumes the value of a proof of spirit identity independent of the jurisdiction of the subliminal faculties, and therefore invulnerable to all naturalistic hypotheses at the disposal of the supporters of an all-explaining animism—hypotheses founded exclusively on the subliminal faculties, whose powers are for theoretical convenience extended arbitrarily beyond all limits.

We have seen that Dr. Caltagirone states in his letter that he remains a positivist in spite of the memorable event observed; but I can affirm that this declaration is a precautionary measure justified by professional interests in danger. Privately he had spoken very differently to me, and had ended by saying:

"It is one thing to read the account of a phenomenon like that which happened to me, and another to witness it. When we read of episodes of the kind, they make a certain impression, but are soon forgotten and leave no trace. On the other hand, when we witness such a manifestation we never forget it, and its eloquence of demonstration is sufficient to cause even a Büchner, a Moleschott or an Ernest Haeckel to change his opinion."



There is a class of metapsychic manifestations which although sufficiently rich in varied episodes, and not inferior to others in theoretical value, has hitherto been entirely neglected; this is the class of musical manifestations.

The writers who report episodes of this kind are fairly

DISCARNATE INFLUENCE IN HUMAN LIFE

numerous, but none of them have thought of collecting, classifying and analysing them.

There are several categories of manifestations of the kind, beginning with the cases in which "transcendental music" occurs in an objective form, by means of a medium. This may take place in various manners : at times in the absence of musical instruments, as in the séances with William Stainton Moses ; at others by means of musical instruments but without the direct contact of the medium, as in the séances with D. D. Home ; and again by the direct agency of the medium, but in a merely automatic manner, as in the case of the pianist-medium Aubert.

Then follow the manifestations having a telepathic origin, in which the phenomenon of musical audition coincides with the event of a death at a distance.

Next come the cases of musical audition of a haunting character, that is to say taking place in haunted localities.

In other circumstances transcendental music is perceived by a subject in a somnambulistic condition, or by a sensitive in a waking state, without any coincidence of death.

More frequently episodes of musical audition are observed at death-beds ; in these circumstances the only percipient may be the dying person, or only those present, or all collectively.

Lastly, there are episodes of musical audition which occur after a death ; in which case the phenomenon may have value as a proof of spirit identity.

I take an example of this kind from my monograph devoted to *Phenomena of Transcendental Music*, regretting that, in order to keep within the character of the present work, which is one of synthesis, I must limit myself to a single citation.

The episode which follows was received and investigated by Dr. Hodgson, and published by him in the *Journal of the S.P.R.* (Vol. VI, p. 28). Miss Sarah Jenkins writes :

"In the year 1845 Mr. Herwig, a German, and a much-esteemed musician, who had for several years resided in Boston, Massachusetts, died suddenly in that city. I was then a young girl, and knew him only through his high

SUMMARY OF EVIDENCE

reputation, and my own great enjoyment of his delightful performance on the violin in public concerts. The only personal association I ever had with him was, that in the winter before his death, in returning to my home from that of a friend who was studying with me, I chanced for many weeks to meet Mr. Herwig almost daily on a certain part of Beacon Street. It seemed to be only an accident, but finally it became such a constant occurrence that he smiled on me kindly, and gave me a respectful little bow which I ventured as respectfully to return.

"The following autumn he died, as I have said, very suddenly, and his funeral took place on November 4th, 1845, in Trinity Church, then on Summer Street, Boston. It was a solemn and touching service, attended by a crowd of musicians and other eminent citizens for all mourned the loss of such an accomplished and valuable man. I was present with my sister, and, in the midst of the service, there came to me a most unaccountable and inexpressible feeling that he might then and there at once rise from the coffin and appear alive again among us. Hardly knowing what I did, I caught my sister's hand, exclaiming almost aloud: 'Oh, he must, he must come to life again!' so very earnestly that she looked at me in wonder and whispered: 'Hush! Hush!'

"That evening my mother, my two sisters, a friend (Mr. S. from Cuba), and myself—five of us in all—were sitting in our dining-room, N.4, H. Street, Boston, while my sister and I were describing the funeral. My sister had just told of my singular exclamation while there, and I was repeating the words, when suddenly the room was filled with a burst of glorious music, such as none of us had ever heard. I saw a look of astonishment and even fear on every face, and, in a sort of fright myself, I continued speaking incoherently, when, once more, after a slight pause, came a similar full swell of harmony which then died softly away. My sister and I at once rushed to the hall door, which was but a few steps from us, to discover if outside there were any music, but we heard not a sound save the hard drizzle of a dark rainy night. I then ran upstairs to the parlour over the

DISCARNATE INFLUENCE IN HUMAN LIFE

dining-room, where there was only a Quaker lady reading. A piano was in the room, and, though it was closed, I asked : ' Has anyone been playing ? ' ' No,' she replied, ' but I heard a strange burst of music. What was it ? '

" Now let it be understood that, as a family, we had never been superstitious, but, on the contrary, had been educated to scoff at the idea of ghosts, omens, etc., so that none of us treated this occurrence as supernatural, but could only look at each other, saying : ' What was it ? ' The Quakeress, however, we found more excited than ourselves. She related the experience to her daughters, who were absent at the time, and they spent much time in perambulating the neighbourhood to discover if there had been any music in the houses near ours ; but it was distinctly proved that there had been none, nor had any been heard from the street. In fact what we heard seemed to be close around ourselves, as we each described it, and unlike any we had ever heard. . . ." (*Signed* : SARAH JENKINS.)

The narrator's sister confirms the above account in these words :

" I have carefully read the above account written by my sister, and testify to its accuracy." (*Signed* : ELIZABETH JENKINS.)

Dr. Hodgson asked the narrator several questions, and I take the following passage from her replies :

" Mrs. S., the Quaker lady of whom I have spoken, was staying in the house as a guest. I asked whether anyone had played upon the piano, not because the music bore any resemblance to that of a piano, but to connect it, if possible, with some natural cause.

" The music appeared to all of us to be in the room where we were sitting. It seemed to begin in one corner, and to pass round the room. I said that it was like a burst of sunshine in sound, and can give no better description of it.

" My mother and Mr. S. agreed that the music was utterly inexplicable."

Facts of the kind described, cases of a spontaneous collective-auditory order, which take place soon after a death,

SUMMARY OF EVIDENCE

are also independent of the subliminal faculties ; and no one will think of contesting this last statement.

Since it is certainly impossible to have recourse to the hallucinatory hypothesis, especially if we consider that Professor Morselli and Professor Richet were agreed that collective hallucinations—always rare—invariably have their origin in *verbal* suggestion in surroundings of mystical exaltation, and never in a phenomenon of telepathic thought transmission ; since, in addition, in the case under examination it must be admitted that the auditory hallucination was transmitted both to those present and *those absent*, seeing that it was shared by a lady absorbed in reading upstairs, it follows that we must necessarily apply to it the only logical explanation of the memorable event ; namely, the actual presence of the dead musician. In which case it must be said that the thought of the narrator and of all those present, turning with warm regret to the deceased artist, had brought about a psychic rapport between his spirit and the persons who remembered him, with the consequence that the spirit of the deceased, desiring to reveal his presence in sign of awareness and gratitude, and not being able to manifest directly, did so by following “the line of least resistance,” which was traced for him by his own musical idiosyncrasies.

The strange, inexpressible feeling which seized the narrator in church, causing her to think of the possibility of the dead man's presence at his own funeral, would signify that the psychic rapport was established from that moment between the deceased and his admirer, and that from that time she was under the influence of his thought ; which seems more reasonable if we consider the incident together with the other complementary one of the transcendental music, which echoed through the house at the exact moment when the narrator's sister was recounting the incident, as though the spirit of the dead man intended to emphasize in this manner that which would best indicate to the percipients the origin and object of the manifestation of transcendental music.



DISCARNATE INFLUENCE IN HUMAN LIFE

Before proceeding with my argument I must warn my readers that in the present enumeration of examples of phenomena independent of the powers of the subconscious, it is not possible to observe a regular classification ; because a large part of the phenomena belong to different categories. Thus, for instance, the above case was given as an example of " transcendental music," but it is at the same time a case of " manifestation of the deceased soon after death," while the other cases previously cited as examples of " bilocation on the death-bed," are also cases of " apparitions of the deceased at death-beds." Therefore, it being impossible to observe a regular classification, we must be contented with a relative classification ; and this is after all of no consequence, because what is of value is the demonstration springing from so many selected cases, belonging to many categories, and assembled in one chapter.

Having made this clear, I pass on to cite some examples of " apparitions of the deceased at death-beds," once more reminding my readers that the impossibility of giving examples of the many forms in which the phenomena occur, detracts from their cumulative effect ; but this inconvenience cannot be avoided.

Lastly, I observe that while recognizing that the cases here considered are of scientific value only in circumstances when they are observed collectively, I cannot help citing an episode in which this was not so, but which took place in such conditions as to compensate, in my opinion, for the lack of collective testimony.

I take it from the *Journal of the American S.P.R.* (1918, p. 375). It is a touching episode of a sick girl who in the three last days of her life sees and converses with a deceased younger brother and other spirit entities, while seeing transient visions of the Beyond. As the case fills seventeen pages of the review, I must limit myself to a few essential extracts.

The girl's father was the Rev. David Anderson Dryden, a Methodist missionary ; and his wife took note of what the girl said during the last days of her life. After his wife's death, her notes were published in a pamphlet, in the hope of bringing comfort to some doubting and suffering soul.

SUMMARY OF EVIDENCE

The girl's name was Daisy. She was born in Marysville, California, on September 9th, 1854, and died at San José, California, on October 8th, 1864. She was therefore just ten years old.

The Rev. F. J. Higgings, in his introduction to the pamphlet, observes :

" Instances of the opening of the spiritual senses just before death are by no means unheard of. . . . But such experiences are usually brief, and consequently convey to those around no definite knowledge of the other world, even when names of departed ones are called and words descriptive of them spoken. That which was remarkable in Daisy's case of open vision was its unusual length and the clearness of her revelations, resulting from the fact that there was time for her to familiarize herself with the wonderful things she saw and heard.

" . . . She died of enteritis following on typhoid fever, from which she seemed to be recovering during the two weeks before her death, but she steadily maintained that her departure was near. Four days before her death enteritis set in, and for the first twenty-four hours she suffered greatly. After that the pain passed and she became clairvoyant. This was noticed first by reason of a text from the Gospel of St. John read to her by her father, which led her to remark that she hoped to return to console her parents. She added : ' I'll ask Allie about it.'

" Allie was her brother who had died of scarlet fever, aged six, about seven months before. She waited a short time and then said : ' Allie says I may go to you sometimes ; he says it is possible, but you will not know when I am there, but I can speak to your thought.' "

The mother writes :

" As I have said, Daisy lingered on for three days after the first agonizing twenty-four hours had passed. . . . During this time she lived in both worlds, as she expressed it. Two days before she left us the Sunday School superintendent came to see her. She talked very freely about going, and sent a message by him to the Sunday School. When he was about to leave, he said : ' Well, Daisy, you will

soon be over the dark river.' After he had gone, she asked her father to explain what he meant by 'the dark river.' He tried to explain it, but she said: 'It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life.' And she stretched out her little hands from the bed, and with a gesture said: 'It is here and it is there. I know it is so, for I can see you all, and I see them there at the same time.' We asked her to tell us something of that other world and how it looked to her, but she said: 'I cannot describe it; it is so different, I could not make you understand. . . .'

"I was then sitting by her bedside, her hand clasped in mine. Looking up so wistfully to me, she said: 'Dear Mamma, I do wish you could see Allie; he is standing beside you.' Involuntarily I looked round, but Daisy thereupon continued: 'He says you cannot see him because your spirit eyes are closed, but that I can, because my body only holds my spirit, as it were, by a thread of life.' I then inquired: 'Does he say that now?' 'Yes, just now,' she answered. Then wondering how she could be conversing with her brother, when I saw not the least sign of conversation, I said: 'Daisy, how do you speak to Allie? I do not hear you nor see your lips move.' She smilingly replied: 'We just talk with our think. . . .' I then asked her further: 'Daisy, how does Allie appear to you? Does he seem to wear clothes?' She answered: 'Oh, no, not clothes such as we wear. There seems to be about him a white, beautiful something, so fine and thin and glistening, and oh, so white, and yet there is not a fold, or a sign of thread in it, so it cannot be cloth. But it makes him look so lovely.' Her father then quoted from the Psalmist: 'He is clothed with light as a garment.' 'Oh, yes, that's it,' she replied.

"During those last days of illness Daisy loved to listen to her sister Lulu as she sang for her, mostly from the Sunday School song-book, and after one of these hymns, which spoke of the angels and their 'snowy wings,' Daisy exclaimed: 'Oh, Lulu, isn't it strange? We always thought the angels had wings! But it is a mistake; they don't have any.'

SUMMARY OF EVIDENCE

Lulu replied : ' But they must have wings, else how could they fly down from heaven ? ' ' Oh, but they don't fly,' she answered, ' they just come. When I think of Allie, he is here.'

" Once I inquired : ' How do you see the angels ? ' She replied : ' I do not see them all the time ; but when I do, the walls seem to go away, and I can see ever so far, and you couldn't begin to count the people ; some are near, and I know them ; others I have never seen before. . . . '

" The morning of the day she died she asked me to let her have a small mirror. I hesitated, thinking the sight of her emaciated face would be a shock to her. But her father, sitting by her, remarked : ' Let her look at her poor little face if she wants to.' So I gave it to her. Taking the glass in her two hands, she looked at her image for a time, calmly and sadly. At length she said : ' This body of mine is about worn out. It is like that old dress of Mamma's hanging there in the closet. She doesn't wear it any more, and I won't wear my body any more, because I have a new spiritual body which will take its place. Indeed, I have it now, for it is with my spiritual eyes I see the heavenly world while my body is still here. You will lay my body in the grave because I will not need it again. It was made for my life here, and now my life here is at an end, and this poor body will be laid away, and I shall have a beautiful body like Allie's. Do not cry, Mamma, it is much better for me to go now. I might have grown up to be a wicked woman, like so many do. God knew what was best for me. . . . ' Then she said to me : ' Mamma, open the shutters and let me look out at the world for the last time. Before another morning I shall be gone.' As I obeyed her loving request, she said to her father : ' Raise me up, Papa.' Then, supported by her father, she looked through the window whose shutters I had opened, and called out : ' Good-bye, sky. Good-bye, trees. Good-bye, flowers. Good-bye, white rose. Good-bye, red rose. Good-bye, beautiful world,' and added : ' How I love it, but I do not wish to stay.'

" That evening when it was half-past eight, she, herself, observed the time, and remarked : ' It is half-past eight

now ; when it is half-past eleven, Allie will come for me.' She was then for the time being reclining on her father's breast with her head upon his shoulder. This was a favourite position, as it rested her. She said : ' Papa, I want to die here. When the time comes, I will tell you.'

" Lulu had been singing for her and as half-past eight was Lulu's bedtime, she arose to go. Bending over Daisy, as she always did, she kissed her, and said : ' Good night.' Daisy put up her hand and, stroking tenderly her sister's face, said to her : ' Good night.' When Lulu was half-way up the stairs, Daisy again called out after her, in clear, sweet, earnest tones : ' Good night and good-bye, my sweet, darling Lulu.'

" At about a quarter-past eleven she said : ' Now, Papa, take me up ; Allie has come for me.' After her father had taken her, she asked us to sing. Presently someone said : ' Call Lulu,' but Daisy answered promptly : ' Don't disturb her, she is asleep,' and then, just as the hands of the clock pointed to the half-hour past eleven, the time she had predicted that Allie was to come to take her with him, she lifted up both arms and said : ' Come, Allie,' and breathed no more. Then tenderly laying her loved but lifeless form upon the pillow, her father said : ' The dear child has gone,' and added : ' She will suffer no more.'

" There was a solemn stillness in the room. We could not weep, and why should we ? We could only thank our Heavenly Father for the teachings of her last days, those days rendered sacred by the glory of heaven which illumined them. And as we stood there gazing on the face of the dear one, we felt that the room must be full of angels come to comfort us, for a sweet peace fell upon our spirits, as if they had said : ' She is not here, she has risen.' "

(Professor Hyslop wrote to the sister of the clairvoyante, Miss Lulu Dryden, who confirmed the scrupulous exactitude of the facts described in her mother's diary, and gave him permission to publish them in his review.)

Here I must end my citations, with regret that I cannot reproduce the whole account. In this episode, besides the

SUMMARY OF EVIDENCE

fact of the unusual prolongation of the supernormal visions, with complete absence of delirium until the last moment, we must note the other fact that the observations of the clairvoyante about the spiritual world agree admirably with the spiritualistic doctrine, and all this through the agency of a child absolutely ignorant of the existence of this doctrine. Who suggested them to her? Certainly not the parents by telepathic thought transmission, since they were as ignorant as their daughter concerning spiritualistic doctrines, which in 1864 were hardly in bud. How then could she conceive for herself so many transcendental truths diametrically opposed to those learnt from the religion of her fathers? How could she formulate spontaneously such profound ideas as those implied in the statement that the spiritual and terrestrial worlds interpenetrate: "It is here, and it is there"? That "there is not even a line to separate this life from the other life"? That the spirits speak to each other by thought? That they perceive telepathically the thought addressed to them by the living and come instantaneously and independently of any limits of distance? That spirits do not fly but transport themselves? That only she could see her little dead brother, because at that moment she was only united to the world of the living by a single, weak thread of life? That the dead return to visit their dear ones, but that their presence is for the most part not perceived, although they converse with their thought (or their subconscious)? That man possesses a "spiritual body" immanent in the physical body? That the spiritual world is so different from ours, as to be impossible to describe, because it would be impossible to make oneself understood? And what a profound intuition of the truth lies in the observation: "Do not cry, Mamma, it is much better for me to go now. . . . God knew what was best for me." Let us admit frankly: the hallucinatory, autosuggestive and telepathic hypotheses do not enter into all this. It follows that the visions of the child Daisy cannot be explained except by admitting that the clairvoyante founded her observations on facts in some manner objective, and furnished explanations suggested to her by others; as she herself affirmed.

DISCARNATE INFLUENCE IN HUMAN LIFE

How curious in this connection are the dialectical efforts of the Rev. F. J. Higgings to distinguish the phenomena that occurred at the death-bed of the child Daisy Dryden from those of modern Spiritualism, for the purpose of demonstrating how only the first are conformable with the sayings in the Holy Bible, and that therefore they only should be considered as divine revelations! He observes:

“She was in no sense a spiritual medium, any more than were Moses or St. John, who wrote the book of Revelation. No spirit took possession of her even for an instant, or spoke through her. But with her spiritual sight and hearing opened by the Lord Himself, she was, during those last three days, simply a spectator of the beings and objects in the spiritual world, while remaining bodily in this, owing to the fact, as the doctor said, that she was really three days dying.”

It is unnecessary to remark that Mr. Higgings' observations only show his scanty knowledge of spiritualistic doctrines. The truth of the matter is this: if we eliminate the hallucinatory hypothesis, then the child Daisy's visions are strictly and classically spiritualistic.

Mr. Stanley De Brath, in his book, *Psychic Research* (p. 141), cites the case of Daisy Dryden and observes:

“For my own part, this simple and most touching narrative is more evidential to me than all the disquisitions of philosophers and the doctrines of divines. I do not envy those who can read it unmoved and fail to see, independently of the obvious honesty of the mother's account, the internal evidence of the child's real and actual sight, contradicting the accustomed imagery of winged angels, her recognition of her brother, her description of children unknown to her, then ‘grown up,’ her rejection of the ‘river’ and the ‘city’; all so absolutely concordant with what we have from other sources. Let those who can speak of this child's perceptions as ‘hallucinations’ and ‘phantasms’ keep their cheerless and blind opinions if they will. It is they who are the victims of illusion. If this case stood alone there might be some excuse for doubt; but it does not stand alone. There are many other similar visions by dying children whose

SUMMARY OF EVIDENCE

unsophisticated evidence is worth all the sceptical speculation with which the literature of the subject is encumbered."

So says De Brath, and I think the majority of readers will think as he does.



There is another group of "apparitions of the deceased at death-beds" which, although seen by only one clairvoyant, are of great theoretical value, since the clairvoyants, and very often the dying persons also, are children under five years old. This last fact is so efficacious in neutralizing the usual naturalistic hypotheses, that Professor Richet, Professor Morselli and Dr. Mackenzie were agreed in judging these hypotheses inapplicable to manifestations of this nature.

In a work of mine included in the second volume of my *Investigations of Supernormal Manifestations* I cited fourteen cases of the kind; I reproduce only two examples here, choosing them from among the shortest.

In the review *Light* (April 7th, 1888) the Rev. William Stainton Moses reports the following episode, which happened to the daughter of a clergyman of the Anglican Church, and was verbally reported by her to Stainton Moses.

"Miss H. was sitting up with a poor woman in her father's parish, whose baby was dying. There were two beds in the cottage chamber, one a crib in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointing, with a kind of rapture in his face. He cried out: 'Oh, mammy, mammy, beautiful ladies all round baby! Beautiful ladies! Oh, mammy, mammy, they are taking baby!' The watchers turned their eyes on the bed again; the infant had expired."

Stainton Moses makes the following comment:

"In view of the style of criticism which it is the fashion to level against mediumship, it is of real importance to

DISCARNATE INFLUENCE IN HUMAN LIFE

gather cases such as the preceding, where the 'babes and sucklings' can hardly be described as trained conjurers or accomplished rogues. . . ."

Stainton Moses might have added that neither could these children palm themselves off as telepathic creators of phantasms. It is unfortunate that Stainton Moses omitted to mention the age of the dying baby ; but since in his comment he speaks of "babes and sucklings," we may infer that it was of tender age.



Here is a second episode in which the dying person and the percipients are both children of tender age ; and this second episode is more important than the first, in that the age of the dying child (four months) is indicated ; this makes it possible to exclude categorically any form of autosuggestion in the dying, with telepathic transmission to the child percipient ; and the age of the latter (three years) excludes the possibility of its having used autosuggestion to the point of seeing hallucinatory phantoms on its own account, seeing that the baby mind could certainly not arrive at conceiving the possibility of transcendental apparitions at the death-bed of her little brother.

I take the case from the review *Ultra* (1909, p. 91). Signor Pelusi, Librarian of the Regia Biblioteca Vittorio Emanuele in Rome, writes on December 12th, 1908 :

"The family Nasca, who live in Via Reggio 21, Rome, have a tenant, Signor G. Notari, with his wife and children and his widowed mother. On December 6th a child of this Signor Notari, a baby four months old, died at about 10.45 p.m. Round the bed of the dying baby were the father, mother, grandmother, the landlady, Signora Giulia Nasca, and the little sister Ippolita, aged three and semi-paralysed, who, sitting on the baby's bed, watched him compassionately. At a given moment, just fifteen minutes before the infant died, his little sister Ippolita stretched out her arms towards a corner of the room, crying out : 'Mamma, do you see Aunt Olga ?' and tried to get off the bed and go to embrace her. All those present were amazed, and asked

SUMMARY OF EVIDENCE

the child : ' But where is she ? Where is she ? ' And the little one repeated : ' There she is ! There she is ! ' and insisted on getting off the bed and going to her. Her father helped her down and she ran to an empty chair, but stood there perplexed because the vision had moved to another part of the room. And the child turned to it, saying : ' There is Aunt Olga ! ' Then she fell silent as the baby drew its last breath.

" This Aunt Olga, a sister of the child's mother, had poisoned herself for love a year before ; her absent fiancé, on hearing of the death of his beloved, grieved bitterly for three months, and then committed suicide. On the night of his death he appeared in a dream to the sister, that is the mother of the clairvoyant child, saying : ' You see ! Now I am going to marry Olga ! ' Next morning the tragic suicide was in the papers.

" I guarantee the truth of these facts, which were told me this evening with the most minute particulars, by my friends the Nasca family and by the grandmother of the small clairvoyante." (*Signed* : M. PELUSI, Librarian of the Biblioteca Vittorio Emanuele.)

Here we have two cases of " apparitions of the deceased at death-beds " in which both the clairvoyants and the dying were children under five years old ; such cases are not only independent of the powers of the subliminal faculties, but they cannot be explained by any other naturalistic hypothesis. I observe that in other similar contingencies, in which the dying persons were adults, the hypothesis proposed by our critics consisted in the presumption that the dying person himself, by a phenomenon of association of ideas generated by the condition preceding the death agony, had an hallucinatory vision of deceased relatives or friends, transmitting it telepathically to the persons present. In our case, however, the dying were children of tender age, which circumstance categorically excludes any form of hallucinatory autosuggestion in them with its transmission to the child percipients ; and this being so, it only remains to admit the spiritual presence of the deceased persons visualized. Now it is for this reason that the three above-

DISCARNATE INFLUENCE IN HUMAN LIFE

mentioned scientists felt obliged to declare frankly and honestly that if an adequate number of episodes of this nature were collected, a long tract of the road leading to the experimental demonstration of human survival would have been traversed. To tell the truth, Professor Richet, returning to the subject in other circumstances, gets out of the difficulty by declaring that "in spite of all, even such episodes are powerless to make me conclude that the personalities of the dead assist, in the form of phantasms, at the death-beds of their relatives!!!" (I note that the three exclamation marks are in the text.) Now it is evident that such an observation is not a reason, an argument, or an objection. In fact it does not signify anything, and merely represents the author's opinion at the period of his life when he formulated it, an opinion which, however, was radically modified in the last years of his useful life.



After the eloquent cases of children who see apparitions of the deceased at the death-beds of other children, comes another group of complementary episodes in which children under five see apparitions of the deceased *soon after their death*; and this variety of the same phenomenon is also inexplicable by naturalistic hypotheses, while it serves to corroborate the spiritualistic origin of these phenomena.

In Camille Flammarion's book, *Après la Mort*, there are nine cases of the kind. I will only give one, referring the reader to the book itself for the others. Madame Anne E. Carrère, resident in Algiers, writes to Flammarion as follows (p. 265):

"My husband, one of the most intelligent, just and good men who have ever lived, had promised me that if he died before me, he would certainly come to give me a positive proof of survival, if this were possible. He died on October 10th, 1898. Our family was composed of my husband, myself, and my daughter, who had been left a widow very young, with three small boys, the eldest of whom was five, the second three and a half, and the third two and a half. During the sad period of my husband's last illness, some

SUMMARY OF EVIDENCE

friends had taken the children, from whom their grandfather's death was concealed. The youngest of the three, Guy, was at table with our friends at the hour of the funeral, when he suddenly sat up in his chair exclaiming : ' There is Grandpapa outside the window ! Look ! ' And so saying, he got down from his chair and ran to meet him.

" I recall that he was only two and a half, and not only was he ignorant of his grandfather's death, but had no idea about death itself.

" Next morning he was playing in a room next mine, and I heard him suddenly jumping and laughing and shouting joyfully : ' Grandpapa ! My Grandpapa ! ' Feeling annoyed by this, I went at once to tell him to be quiet ; but he continued gaily clapping his hands, laughing and saying : ' Look at Grandpapa, how fine he looks dressed all in white ! And he has shining clothes ! ' My sister-in-law and the servants came in on hearing the noise made by the child, and were amazed at his exclamations ; they asked him where he saw his grandfather. The child seemed astonished that we did not all see him and exclaimed with surprise : ' But there he is ! There ! Don't you see him ! ' His eyes were fixed on a point in space at the height where a man's face would be ; then we saw his eyes follow something that was rising in space ; and he exclaimed : ' Ah ! Now Grandpapa has gone away ! '

" I guarantee on my honour, dear Sir, the scrupulous exactitude of the facts described. My three grandsons were too young to remember it, but my daughter, the governess and I will never forget what is sacred for us all."

In the above episode the only hypothesis that could be opposed to the spiritistic interpretation of the facts, is that of a presumable telepathic transmission of thought on the part of the family of the child percipient. However, we find particulars in the episode which are inexplicable by that hypothesis. The child Guy, in fact, sees his grandfather's phantasm *dressed in white and in a shining garment*, particulars that could not have been thought of by the family and which therefore—in the hypothesis of telepathic thought transmission—should not have been perceived by the child.

DISCARNATE INFLUENCE IN HUMAN LIFE

On the other hand, a child of two and a half, ignorant of death, and still more ignorant of the fact that phantasms of the dead often manifest clad in *resplendent white raiment*, could certainly not suggest it to himself. This fact therefore eliminates the hypothesis of "coincidence," while it appears highly significant in the spiritistic interpretation of the case. This interpretation is suggested in addition by the consideration that the only three naturalistic hypotheses by which to explain it—autosuggestion, telepathy between the living, and coincidence—not being applicable to it, we are necessarily led back to the only interpretation capable of explaining it: that of a telepathic-spiritistic transmission between the dead grandfather and the child percipient. In this connection we must not forget that the deceased had promised to manifest after death to his wife in order to furnish her in this manner with a proof positive of survival. Therefore it must be concluded that he fulfilled his promise by manifesting to his clairvoyant grandson, rather than to his wife, who did not possess the faculties of a "sensitive."



I give a second example of the kind taken from the *Journal of the S.P.R.* (Vol. V, p. 139). Mrs. Katharine M. C. Meredith recounts:

"When my daughter was about two years old her father, who was devoted to her, died. Two months after his death, the child was sitting on the bed in the room which had been his, playing with some toys. The nurse and I were packing his clothes away in some trunks. Suddenly the child began talking and laughing with someone to us unseen. I asked her what she was doing, and she looked innocently surprised as she replied: 'Talking to my Papa.' I asked: 'Where is Papa?' She replied, as if astonished: 'Here.' I said: 'Papa is not here.' She insisted that he was, and pointed at him, as she saw him at the bedside, with her finger. Then she said: 'Now my Papa's gone away!' Then added with a burst of laughter: 'My Papa wore a funny dress, all white!'

"She then went on playing with her toys as if nothing had

SUMMARY OF EVIDENCE

happened. She knew nothing of her father's death, had been away from home at the time, and had merely been told that her father had 'gone to heaven,' which meant nothing to her, as she was too young to understand. . . ."

In this episode the interesting fact of a child seeing her dead father *dressed all in white* is repeated; a fact which appears so curious to the little clairvoyante as to cause her to laugh heartily. Now, as has been already observed, such an occurrence, when it takes place with children of tender age, suffices to eliminate the hypotheses brought forward to explain the facts in a naturalistic manner. Indeed, excluding autosuggestion (because in a child of two such an hypothesis is out of the question); excluding the possibility of telepathic thought transmission (because the mother could not imagine her dead husband dressed in white); excluding the hypothesis of coincidence (because the occurrence in question corresponds with something veracious in manifestations of the dead); it follows that the case under examination appears explicable only by the spiritistic hypothesis; all the more so if considered cumulatively with all the others of its class.



In order not to separate the two groups of cases concerning clairvoyant children, I have cited the second group of these cases, which refers to the apparitions of the deceased *soon after their death*, before giving examples of "apparitions of the deceased at death-beds" observed collectively. I will therefore take up the classification, going back a step.

I take the following episode from the *Proceedings of the S.P.R.* (Vol. VI, p. 293). It was communicated to the S.P.R. by Miss Walker, a cousin of the percipient. The latter writes:

"My father and mother had many children; most of us died in infancy. Susanna survived, and Charlotte and myself. Owing to these many gaps, Susanna was twenty years older than I was. Father's was an entailed estate, and the deaths of two sons, William, who died in boyhood, and John, who died in infancy, had been the great disappointment of

DISCARNATE INFLUENCE IN HUMAN LIFE

his life. Susanna remembered both the boys, but William was born and died long before my time, and John died at about two years old when I was the baby. Of William there was no likeness, but you know John's picture well, a well-painted full-length oil picture representing a toddling babe in white frock and blue shoes, one of my father's prize greyhounds crouching beside him, and an orange rolling at his feet. . . .

"I was grown up, about twenty, Susanna was forty, and Charlotte about thirty years old. Father was declining, and we lived together contented and united in a pleasant house on the border of Harrogate Common. On the day about which I am writing, Charlotte was unwell; she had complained of a chill, and the doctor recommended her to keep in bed. She was sleeping quietly that afternoon, and Susanna sat on one side of her bed, and I sat on the other; the afternoon sun was waning, and it began to grow dusky, but not dark. I do not know how long we had been sitting there, but by chance I raised my head and I saw a golden light above Charlotte's bed, and within the light were enfolded two cherubs' faces gazing intently upon her. I was fascinated and did not stir, neither did the vision fade for a little while. At last I put my hand across the bed to Susanna, and I *only* said this word: 'Susanna, look up!' She did so, and at once her countenance changed. 'Oh, Emmeline,' she said, 'they are William and John!' Then both of us watched on till all faded away like a washed-out picture; and in a few hours Charlotte died of sudden inflammation."

This case is reported by Frank Podmore, who observes:

"There is no need here to suppose that the vision represented in any sense the spiritual presence of the dead brothers. It may more easily, and with greater probability, be referred to the thoughts of the dying woman. . . ."

Even if we wished to accept Podmore's objection as legitimate, forgetting what was previously said as to the non-existence of collective hallucinations of a telepathic order, we should have to observe that in the above narrative there is a circumstance which proves to be an indirect demon-

SUMMARY OF EVIDENCE

stration to the contrary ; this circumstance is represented by the paragraph in which it is stated that the sister Susanna remembered both boys, and that the narrator, twenty years younger, did not remember either of them, and that no portrait of the elder brother existed. Now, taking all this into consideration, it would appear that the sick sister Charlotte, being ten years younger than Susanna, would only remember the younger brother John, since if it were otherwise, the narrator would inevitably have mentioned that both her sisters—not only Susanna—remembered the two boys. The fact of her not having done so shows that the dying sister Charlotte was not in the same position as the eldest sister Susanna, nor yet in that of the youngest sister, who remembered neither the first nor the second brother ; so that the justice of my deduction appears incontestable, and should it be accepted, it would follow that the vision perceived by the narrator could not be the reflection of the dying sister's thought, since she was ignorant of the features of the elder of the two brothers who appeared ; so that the spiritistic interpretation of the episode would be inevitable.



I take this other episode from the *Journal of the American S.P.R.* (1921, p. 114) ; it is a rigorously documented episode. The narrators had taken notes immediately after the occurrence, which took place at the death-bed of the well-known American poet and writer Horace Traubel (1858–1919), who was the Boswell of the other great American poet, Walt Whitman. He had been the latter's intimate friend, and had studied him all his life with great affection, as Boswell studied Samuel Johnson ; and after the death of his friend he had published a *Diary* in several volumes illustrating his life and thought. Horace Traubel was a pleasing poet of Walt Whitman's school, and some critics consider that the disciple's poems rival those of the master.

Mrs. Flora Macdonald-Denison, who was present at Horace Traubel's death-bed, recounts as follows :

" . . . All day on August 28th Horace was very low-spirited. Anne's illness and the going of the Bains was too

DISCARNATE INFLUENCE IN HUMAN LIFE

much for him. Mildred was with him a good deal and we decided not to leave him a minute. He had been brought in from the veranda but was now absolutely radiant. 'Look, look, Flora; quick, quick, he is going.' 'What, where, Horace, I do not see anyone.' 'Why, just over the rock Walt appeared, head and shoulders and hat on in a golden glory; brilliant and splendid. He reassured me, beckoned to me, and spoke to me. I heard his voice but did not understand all he said: only "Come on."' Frank Bain soon came and he repeated the story to him. All the rest of the evening Horace was uplifted and happy. . . .

"On the night of September 3rd Horace was very low. I stayed for a few hours with him; once his eyes rolled, I thought he was dying, but he just wanted me to turn him. As I did, he listened and seemed to hear something. Then he said: 'I hear Walt's voice, he is talking to me.' I said: 'What does he say?' He said: 'Walt says: "Come on, come on."' After a time he said: 'Flora, I see them all about me, Bob and Bucke and Walt, and the rest. . . .'

"... Colonel Cosgrave had been with Horace in the afternoon and had seen Walt on the opposite side of the bed and felt his presence. Then Walt passed through the bed and touched the Colonel's hand, which was in his pocket. The contact was like an electric shock. Horace was also aware of Walt's visible presence, and said so. There was no gloom about the house. No one seemed depressed. A feeling of triumph, of pride and exultation permeated the atmosphere." (*Signed*: FLORA MACDONALD-DENISON.)

Dr. Walter Franklin Prince, secretary to the American S.P.R., wrote to Colonel Cosgrave asking for further particulars of the memorable incident. I take these extracts from the reply:

"During the months of August and September 1919, I was in close touch with Mr. Horace Traubel, well known for his numerous writings and spiritual plane of thought; previous to that time I had not known him personally, nor had I deep knowledge of the works and ideals of Whitman; this I state to show that my mind, conscious or subconscious, had not been engrossed in their works or beliefs. In addition

SUMMARY OF EVIDENCE

my long service in France with the Canadian forces, practically continually in the advanced lines from January 1915 to the Armistice, had naturally made me familiar with the presence of death ; and the atmosphere around the dying, though imbuing me with natural reverence, created no unusual tension or emotional excitement such as is common to those unfamiliar with death ; this is also stated to indicate that I was in a normal condition when the occurrence took place to which Mrs. Denison alludes, and I beg to corroborate *in toto* the statements made by her in reference to myself. Briefly, it was as follows :

“ During the three nights previous to the passing of Horace Traubel, I had remained at his bedside throughout the latter hours of darkness. . . . During the long watch, Horace Traubel, who was suffering from paralysis and debility, was without visible pain, and semi-conscious, unable to articulate owing to paralysis of the tongue. His eyes however, which were remarkably brilliant and expressive, gave us the clue to the majority of his needs. On the last night, about 3 a.m., he grew perceptibly weaker, breathing almost without visible movement, eyes closed and seemingly comatose, he stirred restlessly after a long period, and his eyes opened, staring towards the further side of the bed, his lips moved, endeavouring to speak ; I moved his head back, thinking he needed more air, but again it moved away, and his eyes remained riveted on a point some three feet above the bed. My eyes were at last drawn irresistibly to the same point in the darkness, as there was but a small shaded night-lamp behind a curtain on the further side of the room. Slowly the point at which we were both looking grew gradually brighter, a light haze appeared, spreading until it assumed bodily form, and took the likeness of Walt Whitman, standing upright beside the bed, a rough tweed jacket on, an old felt hat upon his head and his right hand in his pocket, similar to a number of his portraits, he was gazing down at Traubel, a kindly reassuring smile upon his face, he nodded twice as though reassuringly, the features quite distinct for at least a full minute, then gradually faded from sight. . . . But, towards the end of his appearance, while

DISCARNATE INFLUENCE IN HUMAN LIFE

Horace and I were gazing at him, he moved closer to Horace from the further side of the bed, as Horace from weakness was forced to allow his head to roll back to a frontal position, and said: 'There is Walt.' At the same moment, Walt passed apparently through the bed towards me, and appeared to touch my hand, as though in farewell. I distinctly felt it, as though I had touched a low electric charge; he then smiled at Horace, and passed from sight. This occurred on September 6th, two days before Traubel's death, which were passed in a coma, and paralysis, he being unable to articulate, though his eyes were full of unspoken messages, and he was apparently seeing many other things which we could not vision. Trusting that this will clear up the matter, I remain, Sincerely yours. (*Signed*: L. MOORE COSGRAVE.)

In this interesting episode of collective visualization at a death-bed, there are significant indications in favour of the objectivity of the phantasm which appeared. In the first place there are the accompanying circumstances. These began in the form of a luminous cloud which elongated, condensed, and grew in volume until it attained human proportions and form, wherein were delineated the features of Walt Whitman, an intimate friend of the dying poet. Now it is known that these are the methods of manifestation usually met with in the process of experimental materialization of phantasms, both when they occur in concrete and in imponderable form (and in our case it must have been a fluidic imponderable phantasm, and therefore able to pass through a bed). In the second place the presumable objectivity of the apparition would be deduced from the circumstance of the phantasm which approached the percipient, touching his hand in sign of greeting; which contact the percipient felt in the form of a slight electric shock. It is undeniable that the two circumstances mentioned, although they cannot be considered decisive as to the objectivity of the phantasm, are yet sufficient to authorize us to conclude that the great probability is in favour of this explanation which would strongly corroborate the spiritistic interpretation of the facts; an interpretation which would also be equally legitimate if we were dealing with a purely telepathic phantasm

SUMMARY OF EVIDENCE

transmitted by the conscious thought of the deceased to his dying friend.

To this I add that the peculiarities of the way in which the phenomenon began—namely, in the manner of the phenomena accompanying incipient materialization—should not have been in evidence, according to the animistic hypothesis of a presumable transmission to the percipient of an hallucinatory phantasm originating in the mind of the dying. I continue to discuss this hypothesis, although the most authoritative professors of mental pathology have declared it inapplicable to supernormal manifestations observed collectively. I intend, nevertheless, to deal it a final blow in my comments on the case that follows.



I take this third case of the kind from *Light* (1907, p. 494).

Dr. W. T. O'Hara, a medical officer of the White Star line, recounts how on one of his voyages on the Yokohoma route, a charming ten-year-old girl had been entrusted to the Captain's care. She was an orphan and was returning to Japan, where her relatives were awaiting her. She was so pretty, so good and intelligent, that she soon won the hearts of the crew and especially the officers, including the doctor, who recounts the fact. When the ship entered the China Sea, the girl fell seriously ill with tropical fever, and in spite of all the doctor's care, she grew rapidly worse, until it became evident that her illness would end fatally.

At this point the doctor says that while he watched by the patient's bedside he became aware of a feeling of the presence of a something in the room which he was unable to see. The child's pulse still beat softly, and as he looked at her face the room grew brighter, slowly and almost imperceptibly, although it was not near morning; the light increased until it was as bright as full dawn, then it seemed to gather together in flickering, uncertain waves of blue and white and gold directly over the body of the child. It remained for a moment and then disappeared, leaving the room in darkness, except for the light of a shaded night-lamp. The child looked up at the doctor questioningly and mur-

DISCARNATE INFLUENCE IN HUMAN LIFE

mured : " Oh, look ! How beautiful ! " and her fingers closed over his as she spoke. Continuing, the doctor says :

" She turned her eyes upward, and, looking, I saw, close to the ceiling, straight over her head, a blurred, misty, luminous globe, like a distant light diffused and glowing in a heavy fog. This grew slowly, almost imperceptibly, as before, until it hung a quivering sphere of bluish-white wavy light. It was more nearly like the St. Elmo's fire that clings about the ends of the spars in a heavy electrical storm than anything else I can compare it to.

" ' See ! ' she whispered, ' oh, see ! ' "

" Slowly, so slowly that I did not notice it at first, the ball of light descended until it seemed to envelop her face and hair, giving the peaceful, pleased look on her face a glory and radiance such as we think of the angels having ; the sweetest and most heavenly vision I ever saw or ever expect to see.

" As it lay for a moment wavering about her pillow I felt the child's hand grow tense in mine, her body trembled slightly, and she made a feeble effort to raise her head as she cried out falteringly :

" ' Oh, Mamma, Mamma ! I see . . . the way . . . and it is . . . all bright . . . and shining ! ' "

" And as the voice died in a low whisper the light rose rapidly, dissolving and disappearing as it reached the ceiling ; the curly head lay quietly back among the pillows ; there was the faintest breath of a sigh, a nervous flutter of the muscles, the fingers of the hands relaxed, the pulse was lost and she lay very still and white, as I knelt beside her couch, alone with death.

" I placed her hands across her breast, and, mechanically again, I looked at my watch ; it was 2.30 o'clock. As I rose to my feet I heard the door open and the Captain entered, followed by the first and second mates and two other officers. The Captain stepped to one side of the bed and placed his hand on the child's forehead, then, turning to me, he said : ' I thought so ! ' And then he added : ' Doctor, I don't believe in ghosts and spirits and that sort of thing, and I don't think there are any of us here who do, but these men

SUMMARY OF EVIDENCE

and myself have just seen something that was very queer ; and it was so real and plain that there is no mistaking that we did see it.

“ ‘ There was a ball of blue fire,’ he continued, ‘ just like the St. Elmo’s fire in a thunderstorm, that appeared right over our heads in the smoking-room, and when we looked at it the thing floated straight across the room to the door. There it hung for a second, turned in this direction and disappeared. When it had gone I said right away : “ Boys, that little girl of ours is dead ! ” ’ ”

In the above touching episode, the point theoretically most significant consists in the fact that the luminous globe seen by the Captain and officers, besides being evidently the same globe as that seen by the doctor and the dying girl, was guided by a definite intention, since it floated from the officers’ smoking-room to the door of the cabin in which the little girl entrusted to the Captain’s care lay dying at that moment, thus acting as the messenger of her death. There is no doubt, therefore, as to the transcendental origin of the manifestation.

But what did that luminous globe represent ? I note in this connection that in mediumistic records cases are not rare in which the “ spirits of the dead ” and the “ spirits of the dying ” appear to the percipient in the form of a luminous globe. In a preceding monograph I cited a good number of cases of this nature ; among them the remarkable episode of a mother who, at the moment when her child drew his last breath, saw a luminous globe issue from his head and rise rapidly, vanishing through the ceiling. I remember also that Dr. Baraduc succeeded in photographing such a luminous globe at his wife’s death-bed. It must therefore be inferred that, in the case under examination, the globe of bluish light, guided by a very definite intention and seen collectively by six persons, represented one of the forms in which the spirits of the dead manifest, and in which the dead mother of the dying child manifested to the ship’s officers, while she manifested in human form to her child so as to be recognized by her.

I will refer my readers to the words of the narrator where

he says that when the girl he was watching entered her death agony, he began to experience an inexplicable sense of *a presence in the cabin*, although he could not see anyone. This mysterious sensation of "a presence" is quite common in cases of "telepathy at the moment of death," in cases of "manifestations of the dead," and in cases of phantasms manifesting in haunted houses or localities; and it concurs to demonstrate the objective nature of the manifesting phantasm; the telepathic action of the phantasm on the percipient is also indicated. I note that there are frequent cases in which the percipient, absorbed in reading or some other occupation, would not have seen the phantasm unless it had telepathically induced him to turn in the direction where its manifestation was taking place. And this last circumstance—the phantasm which is only visible at the point where the percipient is telepathically influenced to look—becomes an excellent proof of the objectivity of the phantasms which behave in this manner.

From another point of view, I observe that in the case described there were six persons who, together with the dying girl, observed collectively one or other phase of the supernormal manifestations; while five of them were not in the room where the death took place, and what they saw was a phenomenon directed by an external intelligence. It follows that in such a circumstance it is superfluous to discuss the hallucinatory hypothesis.

Having made this clear, I must now state that although in the preceding pages—not wishing to leave our opponents' objections unanswered—I continued to discuss the hallucinatory hypothesis, even after stating that Professor Richet and Professor Morselli were agreed in declaring it inapplicable to supernormal manifestations observed *collectively*, it is necessary to insist on the fact that in similar circumstances this hypothesis is literally gratuitous and arbitrary, since examples of genuine collective hallucinations, having their origin in a contagious influence of telepathic thought transmission, are unknown. In treatises on psychopathology there are examples of collective hallucination, but only among fanatical crowds carried away by mystical contagion;

SUMMARY OF EVIDENCE

this takes place exclusively by means of *verbal suggestion*, and never by *telepathic thought transmission*; which is equivalent to saying that an abyss exists between the two orders of phenomena. It is therefore inexplicable that our opponents should persist in making use of such an arbitrary extension of the hallucinatory hypothesis, and that among those who have made use of it are the names of eminent investigators such as Podmore, Marcel Mangin, Eric Dingwall, and Professor Jastrow. Professor Richet's name does not appear, however, for in his *Traité de Métapsychique* he touches repeatedly on the theme of the collective perceptions of phantasms, categorically excluding the hallucinatory interpretation of them. Thus, for instance, on p. 321 he observes :

“ There are some warnings which are undoubtedly objective; they are those *perceived collectively*. In such circumstances it is very improbable, if not impossible, that a something objective has not manifested, analogous to ordinary objective phenomena, which impress our normal senses. . . .”

And further on (p. 438) :

“ When two normal and reasonable persons describe the same phantasm, being simultaneously impressed by it, communicating their impressions reciprocally, and often at the moment when the apparition is present, it would be absurd to presume an identical double and wholly subjective hallucination. . . .”

And still more explicitly on p. 762 :

“ If we were dealing with a single case of the kind, or with a single percipient, we might believe it to be an hallucination or an illusion; but in reality such an explanation would be wholly childish. We speak of hallucination for the purpose of ridding ourselves with such a convenient word of an unusual fact which disturbs our scientific tranquillity; but such a proceeding appears really too artless. And we even go so far as to speak of ‘*collective hallucinations*’; but no collective hallucinations exist; alienists do not know of such a phenomenon. . . .”

Lastly, I will recall that there is a group of analogous

DISCARNATE INFLUENCE IN HUMAN LIFE

episodes in which the perception of the phantasm is of the *successive* order; that is to say, the same phantasm is perceived in the same locality by different persons, at different times, while each person is unaware of the experience of the others. These cases inflict the last definite blow on the supporters of the hallucinatory hypothesis extended to cases of collective perception of phantasms.



Before passing on to the citation of examples of the most important category from our point of view—namely, that of “apparitions of the deceased some time after their death”—I consider it necessary to mention certain phenomena of another nature, treated by me in special monographs, in which, although there are no proofs of the presence of identifiable deceased persons, yet they take place in such a manner as to render it logically absurd to attribute the facts to somnambulic impersonations combined with the powers of the subconscious.

This first example belongs to the cases of telekinesis at a great distance. I take it from the *Proceedings of the S.P.R.* (Vol. VIII, p. 218). The narrator is Mrs. Anna Davies, known personally to F. W. H. Myers, who drew up a report of the case from her verbal account, while she signed the relation.

“ . . . One evening I paid a visit to Mrs. Brown, our neighbour, and she gave me an Indian letter which had arrived for Mrs. J. W., asking me to transmit this letter to her through my brother, who frequently saw a brother of Mrs. J. W.’s. There had thus been some delay, and perhaps slackness, in getting the letter sent on to Mrs. J. W. I promised to give it to my brother, and took it home. It was a dirty-looking letter, addressed in an uneducated handwriting, and of ordinary bulk. I placed it on the chimney-piece in our sitting-room, and sat down alone. I expected my brother home in an hour or two. The letter, of course, in no way interested me. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch which my mother always had standing

SUMMARY OF EVIDENCE

in her bedroom must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on the sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the thing no longer, and went out and sat in the hall to await my brother. When he came in I simply took him into the sitting-room and asked him if he heard anything. He said at once: 'I hear a watch or clock ticking.' There was no watch or clock, as I have said, in the room. He went to where the letter was and exclaimed: 'Why, the letter is ticking!' We then listened to it together, moved it about and satisfied ourselves that the ticking proceeded from the letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. On opening it, she found that her husband had suddenly died of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking no doubt made my brother and myself hand on the letter more promptly than we might otherwise have done."

Mrs. Davies' brother confirms the narrative in the following terms:

"... I found the letter on the mantelshelf, and my sister and myself heard very distinctly a clear ticking noise, as loud as, and similar to, that of a small clock, which we spent some time in trying to account for, and which we could so clearly trace to the vicinity of the letter that it seemed to proceed from the letter itself, but we could find nothing which would in any way account for what we heard. . . ." (*Signed: L. A. DAVIES.*)

The above episode belongs to a group of cases in which phenomena of the kind occur at the precise moment of the arrival of a letter announcing the death of a relative; these

DISCARNATE INFLUENCE IN HUMAN LIFE

phenomena take place mostly in the form of a series of raps, or of pictures falling, bells ringing, or mirrors cracking. Myers draws attention to the importance of such phenomena from the point of view of the possibility that the dead sometimes have knowledge of earthly events which concern them. It is, in fact, evident that if we succeed in demonstrating that this kind of coincidence is repeated with relative frequency, then the matter can no longer be elucidated by exclusively animistic hypotheses, taking into account that in cases of the kind the telepathic hypothesis is out of the question because of the circumstance that they occur several days after the death has taken place.

It follows that in the case under examination, if telepathy be eliminated, we should not know what other hypothesis to fall back upon in explanation of the mysterious ticking which sounded inside a letter announcing a death, which letter was of no interest to the percipients, who, however, had the impression that the strange manifestation signified urgency in its consignment to the addressee, while through carelessness the letter had already lain for some time forgotten in another house.

Having pointed this out, I repeat what I have already said—namely, that although in the case cited there are no proofs of the presence of an identifiable deceased person, yet it took place in a manner eloquent of a purpose directing the phenomenon, which makes it logically absurd to attempt to explain it by the hypotheses at the disposal of the supporters of an all-explaining animism. But after all, what hypothesis fits the case? It was evidently an auditory-objective phenomenon, but why did it occur? Even if we were to presume that the energy indispensable for the purpose came from the percipient, who possessed mediumistic faculties, why should the phenomenon have taken place only that once in her life, in the presence of a letter announcing a death? We must admit that there is more than this in the manifestation, but that from the scientific point of view phenomena of this nature acquire theoretical value only on condition that they are considered cumulatively with all others of a like nature, and also with

SUMMARY OF EVIDENCE

the others discussed here. That is why I decided to include a case, as an example, in the present work.



I pass on to recount some episodes taken from my monograph on *Phenomena of Apport*, containing incidents in which significant characteristics of external intervention are met with. I hope this monograph will one day be translated into English or French, in order that some of the eminent students of psychic research who are still doubtful of the existence of such phenomena may be convinced by the facts. In this connection I note that in the classification of cases I have kept strictly to the rule of eliminating all phenomena obtained in complete darkness, with the exception of those obtained by request, or in which the exceptional nature of the object apported rendered any fraudulent practices impossible. After these, I go on to enumerate exclusively phenomena of apport obtained *in full or sufficient light*.

Lastly, I state that this is a category of phenomena thoroughly and experimentally investigated by me over a period of ten years, with two private mediums, close friends of mine, keen students of psychic research and members of the Circolo Scientifico Minerva of Genoa. Immediately after this, I investigated for another eleven months with the famous medium, Eusapia Paladino.

It was indeed Eusapia Paladino who furnished me with the starting-point for discussing the thesis, according to which in a large number of phenomena of apport we find methods of manifestation irreconcilable with their animistic interpretation.

This is the curious phenomenon ; it occurred in a séance at which I was not present. But I was able to discuss it at length the next day with the three persons who took part in it.

My friend Felice Avellino, secretary to the Circolo Scientifico Minerva in Genoa, wishing to obtain manifestations of an intimate character concerning a relative who had materialized the previous evening with Eusapia Paladino,

had arranged to hold a private séance with her at his own home. The only persons present at this séance were himself, his sister and a Russian student, also a member of the Circolo Minerva. There was no one else in the house, because Avellino's family were in the country. Having explained this, I will give that part of the account which concerns the phenomenon of apport which took place. Avellino writes:

September 5th, 1901. " . . . The medium was controlled by me on the right and by my sister on the left. . . . Towards the end of the séance, when we had obtained what we wanted in the way of materialized phantasms, something large and heavy fell from above with a loud noise on to the table. I stretched out my hand, feeling over the table, and came in contact with an object I at once identified as a large three-cornered loaf of bread of the kind called 'pasta soda.'

" Desirous of seeing and analysing this curious apport, I asked ' John's ' permission, which he gave, to turn on the light, but to the general surprise, when the light was turned on, it was seen that there was nothing on the table. We looked under the table, in the far corners of the room, inside the cupboards, and finally the two ladies present searched the medium—but all in vain ; the loaf was not to be found.

" It only remained to apply to ' John,' and I asked him if by any chance he had made away with it ; he replied in the affirmative with a loud rap on the table. I then begged ' John ' to restore it to me, as I wished to show it to my family and friends. He replied through the table : ' It belongs to the baker close by. If you want to have it, give me two sous.' I at once took a two-sous piece from my pocket, asking ' John ' to take it ; and he ordered through the table : ' Turn out the light.' I did so, and at the same time we joined hands. I controlled Eusapia with my left hand, and holding the coin in my right, raised my arm. And now a hand descended from above and snatched the coin from between my fingers. Perhaps twenty seconds passed, and then another loud rap on the table, identical with the first, was heard. We turned on the light, and saw

SUMMARY OF EVIDENCE

before us the large loaf of 'pasta soda' which had vanished just before. As to the coin, it had completely disappeared, we could not find it anywhere."

To complete this magnificent triple case of "apport" and "asport" of the same object, it would have been desirable to try next morning for a proof from the baker mentioned by "John"; but unfortunately either this did not occur to Avellino, or it appeared to him impracticable, as the shop was a busy one, whose proprietor would not have noticed either the absence of a loaf or the existence of an extra two sous in his till.

However, this triple phenomenon of "apport" and "asport" is very interesting, besides being exempt from any suspicion of fraud, since it was a large loaf which could not have been hidden easily under the medium's skirt; still less could it have escaped the search to which she was subjected by the two ladies present. It must also be observed that a medium who had succeeded in fraudulently producing the first large apport, would certainly not have amused herself by causing it to disappear, and exposing herself to the risk of being searched, as in fact happened. I note also that when Avellino held up his hand with the coin between his fingers, he felt it snatched by a hand which descended from above; this gesture could not be made by a medium seated and held by both hands.

I note further the honesty implied in this phenomenon and shown by the reply of the control "John"; and it is this circumstance which gives me an opportunity of demonstrating that the methods whereby the majority of the phenomena under examination take place, are irreconcilable with an animistic interpretation. For the present I will merely observe that this correctness of conduct regarding the property of others, seems to be a general rule with the mediumistic personalities who preside over the phenomena of apports; and this noteworthy characteristic, combined with the other of the invariably small commercial value of the objects apported, shows it in a remarkable manner. It follows that from the point of view of the presumable origin of a large proportion of the phenomena of apport,

DISCARNATE INFLUENCE IN HUMAN LIFE

this circumstance assumes an enormous theoretical importance, as will be seen from the considerations appended to a case I am about to relate. It was sent me by Professor Charles Richet. In illustration of the facts, I reproduce here a passage from the letter with which my late valued friend accompanied the case :

“ DEAR COLLEAGUE. . . . I send you a fact which fits in perfectly with your writings on the phenomena of apport. This fact has not yet been published ; if it interests you, you are at liberty to publish it.

“ The person who sent me this memorable story is a friend in whom I have absolute confidence. He is the Vicomte Saul de Vitray, grandson of the celebrated Comtesse Ségur (*née* Rostopchine), who wrote so many charming books for children. This unpublished account seems to me very interesting.

“ Unfortunately the Comte and Comtesse de Vitray did not continue their experiments. After the transportation of their little son they were afraid and ceased. . . .

“ Narrative of Vicomte Saul de Vitray-Ségur.

“ These are the manifestations which occurred at Buenos Ayres in the year 1891.

“ Four of us used to sit down to question the table ; an occupation we looked upon as a simple pastime.

“ The séances took place in a large room feebly illuminated from outside ; this caused a relative obscurity which however permitted us to observe each other's movements. In the course of one of these séances a large handful of fresh Parma violets appeared on the table ; the flowers and stems were interlaced ; the whole would weigh about an ettogramme.

“ We asked the table the origin of such a gift in mid-winter, and were told that the violets came from Mar del Plata, the summer resort of the citizens of Buenos Ayres, and more than 250 km. from the capital.

“ In reply to our expressions of amazement the table added : ‘ In order to bring the flowers into the room I dematerialized them and then rematerialized them.’

“ This explanation increased our astonishment and we said :

SUMMARY OF EVIDENCE

“ ‘Bring us a bank-note.’

“ After a few moments, a loud rap announced the achievement of the phenomenon, and in fact we found on the table a new bank-note of the value of five *centavos*, the smallest note issued at that period.

“ This was a good result ; but we said at once : ‘ Now bring us a bank-note of 1000 *piastres*.’

“ To this the table replied : ‘ I cannot, because it would be a theft. I brought you a note of five *centavos*, which I took from the safe of a Bank, because I consider the loss insignificant ; but for a large sum *I cannot operate*.’

“ Encouraged by the results obtained, we continued to be interested in the game ; and at our request the most diverse objects in the room took flight and came to rest on our table. When the slight sound produced by the object apported warned us that the phenomenon had taken place, we struck a match and examined the prodigy. At our request, the same objects, consisting of every kind of ornament and of keys from the doors, returned to their places.

“ It sometimes happened that our peremptory requests were not granted for some hours ; but the long waits did not tire us, and we continued our interesting pastime.

“ In one of these séances, which lasted for three hours and was protracted until 11 p.m., the table, evidently annoyed by our pertinacity, ordered us :

“ ‘Go to supper and then come back here.’

“ We got up laughing and joking and went into the dining-room, at the end of a series of rooms, the first of which was our bedroom where we held our séances. Here our little boy was asleep in his iron cot surrounded by high bars. Our little Paul, of whom the war of 1914 robbed us for ever, was then nine months old and could not walk.

“ In order to appreciate better what follows, I will explain that I had dismissed the nurse and no servants slept in the apartment. We four evokers of spirits were alone with the child in that house.

“ Having finished supper, I took a paraffin lamp, and preceding the others, returned to the séance room, wherein, as I said, we had left our child asleep. Suddenly I caught sight

DISCARNATE INFLUENCE IN HUMAN LIFE

in the adjoining room of little Paul curled up by a chair in the middle of the room, his eyes closed, whimpering in his sleep.

“ This unheard-of spectacle drew from us all exclamations of terror. Evidently the little fellow had been transported to that place by an ‘ unknown force.’ ”

“ This unexpected and disturbing event was the cause of our desisting for ever from our experiments.” (*Signed : VICOMTE SAUL DE VITRAY-SÉGUR.*)

This is the interesting story sent me by Professor Richet. The transportation of the child from one room to another is undoubtedly important ; but from the theoretical point of view, its importance is far inferior to that implied in the other phenomenon of the apport of a bank-note of small value, combined with the reply received by the sitters when they asked for the apport of a second bank-note of large value ; a reply corresponding with that previously recounted as received in our experiments in Genoa with Eusapia Paladino. Now all this concurs to render more than ever evident the existence of a formidable problem to be solved in connection with the origin of the phenomena of apport, which, being of physical order, appear destitute of any theoretical value in a spiritualistic sense. But the episodes of the kind set forth and the nature of the objects apported, always destitute of commercial value, tend on consideration to suggest a very different conclusion.

I will now demonstrate this, and for this purpose it is well to begin by observing that the opponents of the spiritistic hypothesis, in discussing apports, make use of just this circumstance that the objects apported are always destitute of commercial value, for insisting more than ever on the fact that these phenomena cannot have any other origin than a subconscious act of will. And they remark in this connection how absurd and improbable it would appear that a spiritual entity had nothing better to bring as a gift to the living than a stone, a twig, a false pearl, and so forth. Now to those who think over the matter, this circumstance becomes in fact the most convincing objection that can be raised to the thesis of the subconscious origin of the phenomena of apport.

SUMMARY OF EVIDENCE

In this connection it is well to remember first of all that the mediumistic personalities explain the fact of the unimportance and commercial worthlessness of the apported objects, observing that this happens since it is not lawful for them to steal ; and sometimes they add that they could easily trace lost objects of value, not belonging to anyone, but that they are forbidden to do so, since they may not lend themselves to the gratification of base cupidity. I recognize that a superficial analysis of the explanations set forth would lead to their being considered as paltry excuses handed out to fools by the subconscious-somnambulic personalities ; but a deeper analysis of the explanations leads on the contrary to a diametrically opposite conclusion. Let us reflect for a moment.

If, in fact, the full explanation of the phenomena of apport were to be sought in the animistic hypothesis, that is to say, in the powers inherent in the human subconscious, it is evident that in such a case no other restrictions in the choice of objects to apport should exist than those inherent in the size and weight of the objects themselves ; that is to say, if the united wishes of the medium and sitters were agreed in desiring the apport of a given object, this object should transport itself to them ; above all this should take place equally whether the object belonged to one of the sitters or to strangers ; whether it was a copper coin or a gold coin ; a visiting card or a bank-note ; a false pearl or a real pearl. Everyone knows that on the contrary such equality between the objects apported does not exist ; if, that is, a sitter desires the apport of a copper coin, a special visiting card, a false pearl, he will fairly frequently see his wish gratified, but if instead the sitter intensely desires the apport of a gold coin *not his*, or a bank-note belonging to someone else, or a real pearl to be taken from a shop, he need never hope to have his desires gratified. Why ? What relation exists between a mediumistic phenomenon of physical order and ethical maxims ? Is it not evident that if a relationship exists, the fact is then literally inexplicable by the hypothesis of the subconscious ? And is it not equally evident that the account in question

DISCARNATE INFLUENCE IN HUMAN LIFE

would appear very plausible on the basis of the explanations furnished by the mediumistic personalities? In other words: if the origin of phenomena of apport were purely animistic in that case the treasures of other people's strong boxes should be transported to the sitters who desire them; but since such a portent, although greatly desired by a large number of mediums and sitters, has never come to pass, and never will come to pass, how can we explain, without departing from the animistic hypothesis, the severe restrictions of a moral order governing apports? Frankly, when we reflect calmly on the mysterious circumstances under examination, it is not logically legitimate to persist in refusing to admit spirit intervention in the phenomena of apport.

To avoid misunderstanding, I would observe that the considerations set forth must not be held to be founded only on the two cases given as examples, because they are deduced from the results of eighty years of experiments in that order of phenomena; while the two cases cited serve better to bring to light the truth of the considerations, because of the explicit replies given by the operating mediumistic personalities, and the actual apport of a bank-note of small value, proof positive that the mediumistic personalities could, if they wished, apport bank-notes of any value. This leads to the inevitable conclusion that if they did not do so, no other explanation is possible than the moral one implied in the replies of the two "controls," one of whom asked that he might be given the value in money of the desired apport, and the other replied that for the apport of bank-notes of large value, being equivalent to theft, "he could not operate." And in these last words is contained a definite statement in confirmation of the considerations set forth. Why, in fact, *could he not operate* in the case of a bank-note of large value? Who prevented him? Is it not evident that those words are exactly equivalent to the statements of many other mediumistic personalities who inform us that they are "forbidden to do so by superior spiritual entities"? And are we not compelled to recognize, in deference to logic, that if the phenomena of

SUMMARY OF EVIDENCE

apport took place by reason of the subliminal faculties, in that case the combined desires of mediums and sitters would have as their consequence the pouring out at their feet of the treasures of others ?

Add to this that another fact more than ever eloquent in favour of Spiritualism is observed in the behaviour of the mediumistic personalities—namely, that they also refuse to apport valuable objects lost and not belonging to anybody, saying that they are forbidden to do so, as they may not lend themselves to the gratification of base cupidity. How can this other almost exaggerated scrupulousness of mediumistic personalities in the observance of the austere rules of an immaculate morality be explained by the subconscious hypothesis ? Can it be claimed that such an admirable application of Gospel ethics is a common trait of all subconscious personalities ? I reply that no one will ever convince me that in the subconscious of a safe-breaking burglar there is a personality so pure and upright as to refuse to concede the possession of valuables which do not belong to anybody. But there is much more to note in this connection ; since if we reflect that materialistic metaphysicists consider mediumistic personalities to be *ephemeral creations of the collective thought of those present*, the enormous absurdity of attributing to fictitious personalities of that nature sublime moral principles in open contrast with the collective wills which generate the personalities, is more than ever evident. And if we wished to take refuge in the other hypothesis supported by some of them, according to which the mediumistic personalities are proteiform manifestations of the “ integral subconscious personality ” of the medium, personalities furnished with supernormal faculties capable of producing the phenomena of apport, the question would still and always remain, why a subconscious personality, *destined to be extinguished with the death of the body*, should show itself so virtuous, so morally austere, so indifferent to the well-being of the conscious section of itself, if this latter, like the former, is *destined to extinction at the death of the body*. The decadent Romans were infinitely more logical when they exclaimed : “ Let us intoxicate our-

DISCARNATE INFLUENCE IN HUMAN LIFE

selves with wine and love, let us enjoy the delights that wealth gives us, since life is short and everything ends at death."

Finally, if we desired to return to the only logically sustainable hypothesis, accepting the survival (and therefore the spirituality) of the subconscious personality, and then attributing to it the manifestation of phenomena of apport *en masse*, it would be far more reasonable to suppose it endowed with a corresponding moral elevation; but there would still remain to be solved a problem literally irreconcilable with the immaculate ethics with which they would endow it; and this is that we could not explain how such a subconscious personality should lie constantly, foolishly, infamously, disguising itself as a succession of discarnate spirits linked by affection to the sitters. It is unfortunately true that deceptions of this nature occur frequently in practice, owing to the disastrous invasion of "pseudo-mediums," but in that case it is not a question of the subconscious personality of the medium, but of an ephemeral somnambulic personality. It is, in fact, known that the subconscious personality emerges only in the deeper states of hypnosis *and is not suggestible*. It follows, then, that a very suggestible "somnambulic personality" without will, destined to exist for an hour and then disperse into the void, could not be endowed with the sublime attribute of an immaculate morality.

We must therefore agree that everything concurs to demonstrate that it would be impossible to devise a more efficacious proof than that here considered for the demonstration, on the basis of facts, of the intervention of spirit entities in the occurrence of phenomena of apport.

I conclude by inviting the supporters of an all-explaining animism to enlighten me on the subject, warning them beforehand that if they reply by accepting my conclusions as incontestable, but objecting to the recognition as authentic of the so-called phenomena of apport I shall declare myself fully satisfied, I shall ask nothing more since facts are facts and will impose themselves by their own weight, in spite of everything, as the history of all times demonstrates.

SUMMARY OF EVIDENCE

In order to show still more clearly how all metapsychic phenomena may be "animistic" or "spiritistic" according to the circumstances, and this conformably with the fact that these two great categories of phenomena have as their cause the human spirit in its two phases of incarnation and disincarnation, in which the spirit sometimes succeeds in manifesting its own supernormal faculties; it is opportune to observe how even in the phenomena of "clairvoyance in the future" there are characteristics which cannot be attributed to the powers of the subconscious, without taking into account that phenomena of that nature lead by themselves to the inference of the existence in man of a spirit surviving the death of the body.

I published two long monographs on the subject, in which 214 cases are classified and commented on—premonitions, auto-premonitions, predictions and prophecies—so that I am in a position to pronounce with authority on this difficult problem, from which emerge most important conclusions of a metapsychical, psychological and philosophical order. Of this last order is the proof of the indubitable existence of a "relative fatalism" (never absolute, be it observed) in the vicissitudes of individuals and peoples; and I shall have occasion to refer more fully to this strange mystery, treated by me at length in the monographs in question, in my comments on the third of the episodes cited here, which all concern an impressive group of premonitions of accidental death.

Here is a first remarkable episode of the kind, which took place mediumistically, the narrator (who was himself concerned in the incident) being William Stead. It appeared in the *Fortnightly Review* of January 1909, and I take it from Stead's preface to his book, *Letters from Julia*. He recounts:

"Some years ago I had in my employment a lady of remarkable talent, but of a very uncertain temper and of anything but robust health. She became so difficult that one January I was seriously thinking of parting with her, when Julia wrote with my hand:

" 'Be very patient with E. M.; she is coming over to our side before the end of the year.'

"I was rather startled, for there was nothing to make

DISCARNATE INFLUENCE IN HUMAN LIFE

me think that she was likely to die. I said nothing about the message, and continued her in my employ. It was, I think, about January 15th or 16th when the warning was given.

"It was repeated in February, March, April, May and June, each time the passage being written as a kind of reminder in the body of a longer communication about other matters :

" 'Remember E. M. is going to pass over before the end of the year.'

"In July E. M. inadvertently swallowed a tack. It lodged in her appendix, and she became dangerously ill. The two doctors by whom she was attended did not expect her to recover. When Julia was writing with my hand I remarked :

" 'I suppose this is what you foresaw when you predicted E. M. would pass over.'

"To my infinite surprise she wrote :

" 'No ; she will get better of this, but all the same she will pass over before the year is out.'

"E. M. did recover suddenly, to the amazement of the doctors, and was soon doing her usual work. In August, September, October and November the warning of her approaching death was each month communicated through my hand. In December E. M. fell ill with influenza.

" 'So it was this,' I remarked to Julia, 'that you foresaw.'

"Again I was destined to be surprised, for Julia wrote :

" 'No ; she will not come over here naturally. But she will come before the year is out.'

"I was alarmed, but I was told I could not prevent it. Christmas came ; E. M. was very ill. But the old year passed, and she was still alive.

" 'You see you were wrong,' I said to Julia, 'E. M. is still alive.'

"Julia replied : 'I may be a few days out, but what I said is true.'

"About January 10th Julia wrote to me :

" 'You are going to see E. M. to-morrow. Bid her farewell. Make all necessary arrangements. You will never see her again on earth.'

SUMMARY OF EVIDENCE

"I went to see her. She was feverish, coughed badly, and was expecting to be removed to a nursing hospital, where she could receive better attention. All the time I was with her she talked of what she was going to do to carry out her work. When I bade her good-bye I wondered if Julia was not mistaken.

"Two days after I received a telegram informing me that E. M. had thrown herself out of a fourth-story window in delirium and had been picked up dead. It was within a day or two of the end of the twelve months since the first warning was given.

"This narrative can be proved by the manuscript of the original messages, and by the signed statements of my two secretaries, to whom, under the seal of secrecy, I communicated the warnings of Julia."

This case is theoretically very noteworthy, and the name of the person who recounts it is an absolute guarantee of its authenticity down to the smallest particulars.

I will note in passing that on the two occasions when the lady indicated fell ill before the fulfilment of the prediction, Stead thought the fatal moment had arrived, but in spite of this, he received a negative answer. This circumstance is opposed to the subconscious origin of the personality of "Julia," seeing that if it were so, the auto-suggestion would not have failed to act upon the *subconscious self* of Stead, leading him to confirm what his *normal* self thought.

I observe further that from "Julia's" reply: "E. M. will not come to us by a *natural death*," it is seen that she, besides being aware of the approaching end of the lady in question, was fully informed as to the tragic death that awaited her. This circumstance calls for serious reflection, because it shows that if "Julia" had confided the fact to Stead, he would certainly have saved the invalid from death by having her watched. The question then arises spontaneously: "Why did 'Julia' not do this? Why, having the power, did she not say a word to save an individual from death?" This is a disturbing mystery, and there is only one explanation which would help to clear it up. "Julia" was forbidden to say the word, it not being

permitted to a spirit to interfere with the course of human destiny. And here again we are in the presence of the fatalistic hypothesis.

Finally, the same considerations furnish an excellent argument against the hypothesis of the subconscious origin of *all* premonitions. If they really came from the subconscious, it would not be possible to explain such reticences as the above, considering that for a *subconscious self* there cannot exist *superior prohibitions* to prevent it from saving a person from death by revealing what it knows. What other reasons can be adduced in explanation of the numerous episodes wherein similar reticences are found? It is useless to seek for them, since they cannot exist.

As I said, my monographs contain many and varied episodes of the kind, all very significant in this sense. Being unable to include them in a work of synthesis, I must limit myself to relating two more important cases.

The following episode (68th in my monograph) is very long and circumstantial; so I will give it in résumé. It was investigated by Professor James Hyslop, who knew the percipient personally.

It is the case of a mother whose baby died through the cradle taking fire. Now it happened that from August 1897 until the fatal hour in December, the mother received continual supernormal announcements of the tragic event hanging over her, but always in a form so vague as to be useless. These warnings began with a vague sense of a "painful trial" menacing the whole family; this feeling returned and became intensified to the point of deciding the percipient to speak of it to her husband; then a subjective voice made itself heard alluding in a veiled manner to the nature of the "trial"; that is to say, to the death of the child, who would "have no more need" of frocks, shoes, toys, etc. Later a first obscure intimation of the cause of death was added, in the form of an olfactory impression, the percipient noticing an odour of burning without any apparent cause; this impression became concrete one day in the complementary vision of a cradle in flames. After this the percipient's fears were centred to obsession on the

SUMMARY OF EVIDENCE

idea of danger connected with matches, and on the eve of the fatal day she had an irresistible impulse to destroy the most dangerous ; *on reflection, however, she did not do this*. Finally, just before the catastrophe, she heard a voice counselling her to "turn the mattress" (on which a match was presumably lying unnoticed), a thing she generally did, *but this time she did not do it*. This carelessness and irresolution appear highly significant of a something predestined in the "trial" hanging over her.

We see, therefore, that if the percipient received a subjective representation of all the elements that went to make up the picture of the catastrophe, this took place in so disjointed and incomplete a manner as to prevent her from receiving a synthetic perception revealing their premonitory significance ; for if their meaning had been understood, the catastrophe would have been averted, but . . . perhaps this incomplete representation was for some purpose.

It is, however, evident in this case also that the mediumistic or subconscious personality was fully informed as to the kind of accidental death menacing the child ; so that once more the question arises spontaneously : "Why did not the mediumistic personality, instead of vaguely warning of a 'danger of fire' or advising with equal vagueness to 'turn the mattress,' inform her that a match lay unobserved on the mattress, thus saving a child's life ?" Can it perhaps be claimed that the first phrases were transmittable telepathically from the subconscious to the conscious, and that the latter was impervious to the telepathic transmission ? Since nobody will sustain such an absurd thesis, it follows that we are forced to conclude that in similar contingencies it is presumably not subconscious personalities (who would have no motive for concealing what they know in a case like the present, where by speaking they would save the life of a dear one), but rather spiritual entities, who, for inscrutable but perfectly conceivable reasons, would not be permitted to interfere with the course of human destiny, but would only be permitted sometimes to forewarn the victims of destiny ; using vague, reticent, oracular phrases, undecipherable until after the event ; and that

DISCARNATE INFLUENCE IN HUMAN LIFE

for the purpose of creating in the victims themselves a beneficial state of trepidation intended to prepare them.

I will give a third example of "premonition of accidental death," which points more than ever to the indubitable existence of a fatality in life; this is the only explanation of the reticence and symbolism whose evident object is non-interference with the fulfilment of the decrees of destiny. And this last prediction of death is above all important for its evidential value, since it is of recent date, and was made by two sensitives independently, one of whom returned insistently to the same prediction in fourteen sittings, having foreseen it thirty-one months before it took place. Add to this that by an irony of fate, and by supernormal orders, this prediction of death was communicated to the victim by the sensitive percipient, who did not know who was to die; and the victim, ignorant of his fate, took careful notes against its coming to pass. The victim who took notes for the purpose of scientifically investigating the result, was Dr. Gustave Geley, director of the Institut Métapsychique of Paris.

The first of these memorable predictions occurred, unsought, during the experiments of "metagnomy" which Dr. Eugène Osty conducted with several sensitives. He writes:

"I will close the present enumeration of premonitions of accidental death by citing fragmentarily the phases of a prediction whose vicissitudes of development I followed for three years, without realizing until after the event to whom it referred.

(Extracts taken from the notes of premonitions received in weekly sittings with the clairvoyante sensitive Madame Peyroutet.)

March 18th, 1922. ". . . You attend a dinner regularly at which only men are present. One of them will undertake a journey and will have an accident followed by death. . . ." (I went regularly to only one periodical dinner—on the 13th of every month—in which only men took part. It was started in June 1914, and we were fifteen diners, all interested in psychic research and mostly friends. Dr. Geley, director of the Institut Métapsychique was one of us.)

SUMMARY OF EVIDENCE

April 24th, 1922. "... Death of one of your friends by an accident. He will fall to his death. He is a scientific man. . . ."

May 23rd, 1922. "... You will learn of the death of a friend through a serious accident. There will be two deaths." (Dr. Geley was the only passenger in the aeroplane which crashed in Poland on July 14th, 1924.)

July 15th, 1922. "... I always see with you the death of a scientist, your friend. But what is the catastrophe? There will be two deaths. . . ."

September 23rd, 1922. "... Oh! Doctor, I always see near you this death by accident. It may give rise to an offer being made to you, which will change your professional career. . . ." (For those who are ignorant of the fact, I must explain that following on the death of Dr. Geley I was offered the directorship of the Institut Métapsychique.)

January 20th, 1923. "... You will hear of the death of a scientist by an accident. . . . Instant death. Double death, during a journey in a distant country."

February 17th, 1923. "... Always an accident and the death of a scientist whom you know well. Accident and death during a departure. . . ."

March 17th, 1923. "... Oh! You will hear of an accident—death from a fractured skull. . . . I see a death which will be the cause of something like a new undertaking, a new work for you. . . ."

April 21st, 1923. "... Oh! This death of a scientist is always near you! Surely, Doctor, you have no intention of going in an aeroplane?"

December 1st, 1923. "... Oh! What sad news of a death awaits you! Accidental death, from a fall. Two dead. The day when you will hear of it draws near. You are a friend of this person. . . ."

March 22nd, 1924. "... Before long you will learn of the death of a scientist whom you know well. A doctor will fall. A motor accident, or something else, far, far away, during a journey."

April 4th, 1924. "... Near you there is a death, which I still continue to see. An accidental death, abroad; something like a small ship sinking. . . ."

DISCARNATE INFLUENCE IN HUMAN LIFE

May 31st, 1924. "... Accidental death of a man you know well. Death during a departure, in a foreign country. . . ."

July 9th, 1924. "... There will be a death which will greatly surprise you. An accidental death. A departure during a journey. Death of a scientist, which will cause a revolution in your life. . . ."

Dr. Osty observes at this point :

"Five days after this last sitting (July 14th, 1924) Dr. Geley left Warsaw in an aeroplane and immediately afterwards the machine crashed and he and the pilot were killed on the spot.

"On July 19th, the clairvoyante Madame Peyroutet, spoke for the last time of the accidental death which obsessed her in nearly all her sittings with me, *but this time she mentioned the death as having taken place.*" (*Revue Métapsychique*, 1930, pp. 50-2.)

Before commenting on the memorable episode recounted, it will be well to reproduce the other episode connected with the same case of premonition long beforehand of an accidental death. This second episode, like the first, occurred spontaneously, but in "auditory" form. The percipient was the well-known writer, metapsychist and clairvoyant-sensitive Pascal Forthuny. In a lecture given by him at the Institut Métapsychique in May 1926, he refers to it in these terms :

"Yes, I am absolutely certain that in many circumstances the future can be foreseen by the clairvoyant. . . . If all clairvoyants had taken care, as I have constantly done, to date and preserve the text of their predictions, depositing them in a safe place ; to compare them later with the particulars of the events when they occur ; they could all testify confidently that the prevision of that which is to be is not an hypothesis, but an indisputable reality, because it is verified a hundred times.

"And here I will mention one of these documentary proofs, which refers to a tragic prophecy of which I was unfortunately the exponent.

"One day, in the silence and solitude of the country,

SUMMARY OF EVIDENCE

I was sitting at my writing-table, absorbed in a poetic composition, when suddenly an authoritative voice sounded in my ears, ordering me to go without delay to Paris, to Dr. Geley, at the Institut Métapsychique, and communicate to him that I had been warned of the approaching death of a French doctor in Poland, who would fall a victim to an aeroplane accident. I obeyed and left immediately for Paris, where I sought out Dr. Geley, who lived at the Institute. Dr. Geley and his family had just finished dinner and were all sitting together. I was received with their usual kindness, and at once explained the reason of my visit, recounting, that is, what the 'authoritative voice' had revealed to me. At that time the director of the Institut Métapsychique had no intention of going to Poland. He asked me brusquely: 'To whom does this refer?' I was told afterwards that I turned visibly pale. I did not know, however, to whom the prediction referred, since I had not been told the name of the victim; but the question confused me. I tried to awaken my faculties of precognition; I thought I had succeeded, and mentioned a name: that of a famous doctor. But I was wrong as regards the person; Destiny did not wish wholly to reveal its secret to me. Three months later, Dr. Geley was at Warsaw; he was invited to return to Paris by aeroplane, and accepted. After a quarter of an hour's flight, the aeroplane crashed, and the two on board were killed instantly. Notes of my tragic and only too veracious prophecy were taken at the time of my telling it to Dr. Geley; and we found the document among the papers of our unfortunate friend." (*Revue Métapsychique*, 1926, p. 368.)

The tragic event described, which was perceived by two clairvoyants, thirty-one months and three months beforehand, with all necessary particulars for the infallible designation of the destined victim, *but only after the event*, may be considered an evidential case in demonstration of the existence of a class of premonitions capable of designating the victims of accidental and therefore unforeseeable catastrophes.

From the point of view of the fatalistic hypothesis, this is of enormous importance.

DISCARNATE INFLUENCE IN HUMAN LIFE

But let us proceed in order. First of all we must observe that the prediction recounted corresponds unquestionably to all the exigencies of scientific demonstration. On the one hand there are fourteen reports of Dr. Osty, drawn up by him from notes taken during the sittings ; and on the other, there is the narrative of Pascal Forthuny, which is corroborated by the testimony of members of the victim's family, and also by a document in which the prophecy was transcribed at the time by the victim designated in the prediction. It must therefore be concluded that from the evidential point of view, the case under examination is really decisive down to the smallest details, seeing that all the particulars constituting it were written down long before the event took place.

Professor Richet, in citing the case in his book, *L'Avenir et la Prémonition*, ends with the observation :

" It really seems to me that after reading this last episode, it should be logically impossible to go on doubting the existence of premonitory lucidity."

It is indeed so ; and no one can fail to see the enormous theoretical importance implied in the fact of possessing even a single case of " premonition long beforehand of accidental death," which fulfils the severest scientific exigencies, showing itself literally invulnerable to all legitimate objections, as well as to all the sophistical subtleties of misoneistic opponents.

We may now observe in comparing the two predictions, that in the first—which is remarkable for the insistence with which the clairvoyante returned to the same prediction of death—two important particulars are absent, which are found, however, in the second, in which the clairvoyant Pascal Forthuny succeeded in indicating the kind of accidental death awaiting the victim—namely, death by the fall of an aeroplane—besides particularizing that the disaster would happen in Poland. While in the case of Dr. Osty, the clairvoyante did not name the " distant country " where the catastrophe would happen, and remained uncertain as to the kind of death awaiting the victim for which reason she had to guess, hinting at a " presumable motor accident or something else " ; then at " something like the sinking

SUMMARY OF EVIDENCE

of a small ship " ; but on one occasion she had an intuition of the truth, since she asked Dr. Osty : " Doctor, you are surely not thinking of going in an aeroplane ? " which question shows that at that moment she had a veracious intuition as to the kind of catastrophe that would occur. On the other hand, in the development of this premonition by insistent reiteration, we find numerous meticulously veracious particulars. The clairvoyante had in fact begun by announcing that the victim was a doctor and scientist, a friend of Dr. Osty ; that he took part with the latter in a periodical dinner only attended by men. Then she had repeatedly added that his death would come about from an accidental cause, by a fall during a departure ; that there would be two deaths ; that this would happen during a journey in a distant country ; and finally she had repeatedly added that the death of Dr. Osty's friend would be the cause of an offer being made to him, which would lead him to undertake a new task, bringing about a revolution in his professional career.

The other prediction of Pascal Forthuny appears less rich in secondary particulars, but we find all the essentials except the victim's name, although the communicating entity had expressed himself in a manner which showed that he knew who was to die. In fact, the " authoritative voice " had ordered the sensitive to go at once to Paris to communicate the premonition of death to *Dr. Gustave Geley* ; *that is to say, actually to the individual who was to die !* It is therefore obvious that the " authoritative voice " was aware of something it did not wish to reveal, and this being so, we are led logically to the conclusion already formulated—namely, that on the one hand the premonition could not have originated in the sensitive's subconscious, because in that case no motive could exist to cause the subconscious personality of Pascal Forthuny to conceal a particular which would have saved a friend from death ; while on the other hand it must be concluded that if the spiritual entity communicating abstained from revealing the most important particular of the premonition, this would confirm what we already knew from the comparative analysis of the records under

DISCARNATE INFLUENCE IN HUMAN LIFE

examination—namely, that it is not permitted to spiritual entities to hinder the fulfilment of human destiny.

As we have seen, when Dr. Geley asked the sensitive brusquely who it was who would die, the sensitive, not finding himself in a condition of lucidity, trusted to inspiration, and erroneously gave the name of another doctor. As to this he observes: "Destiny did not wish wholly to reveal its secret to me." Precisely so, since if it had been revealed to him, Dr. Geley would have taken care not to enter the aeroplane at Warsaw, and would thus have averted his destiny. From this point of view, however, it must be observed that the "authoritative voice" had gone too far, so to speak, in revealing the particulars of the catastrophe, since besides revealing that the victim would be a French doctor, a friend of Dr. Osty, and also a scientist, it said that the death would occur in *Poland*, through an *aeroplane crash*. Now these particulars indicate in such a precise manner what was to happen, that one feels surprised that Dr. Geley did not remember the prediction, when, being in *Poland*, he decided to accept the proposal to leave by *aeroplane*. But here I observe that this fatal "amnesia" in connection with premonitions of death, is frequent in analogous circumstances. I note further that the fatality of what took place appears still more evident if we reflect on the circumstance that Dr. Geley had no intention of returning to Paris by aeroplane. He happened to observe casually that he was in a hurry to leave, as he had to go to London to experiment with "transcendental photography"; it was then suggested to him to leave by aeroplane, and he accepted the fatal invitation. It must therefore be inferred that a series of "coincidences" led to the fulfilment of the prediction of accidental death; but . . . we should perhaps be nearer the truth in observing that this was so only in appearance. One would say, that is, that a mysterious external will had intervened, by telepathic suggestion to various persons, among them the victim, for the purpose of predisposing everything so that the decrees of destiny should be fulfilled.

For anyone who has analysed and compared an adequate

SUMMARY OF EVIDENCE

number of manifestations of the kind, no doubt can exist as to the incontestable truth of the conclusions set forth ; so that, sooner or later, the representatives of science, and also the peoples of the earth, must be convinced that a fatality exists. At the same time I hasten to add that the comparative analysis of premonitory phenomena concurs to show that if it is true that a fatality overshadows human destinies in the main lines of their development it is equally true that it preserves a more or less ample latitude of action (according to the spiritual maturity of individuals) for the exercise of " free will " regarding personal initiative. It is, therefore, a *relative* fatality, and never an *absolute* one. I have said already, and I repeat it here : " Neither absolute free will nor absolute fatalism governs the incarnate existence of the spirit, but rather a conditional liberty."

In support of these conclusions, I will quote a passage from a letter written to me by Professor Richet a few months before his death, and published by me in *Psychic News* (May 30th, 1936), in which, in replying to similar considerations regarding fatalism, he stated his opinion frankly in these terms :

" I am entirely in agreement with you. I do not at all believe in that simple explanation, according to which the events of our existence and the ordering of our lives are due exclusively to chance ; although it is impossible to furnish proofs. Fate exists, that is to say a Force which guides us and leads us where it pleases by indirect, tortuous and often bizarre paths. And even outside the direction of our lives, there are such amazing coincidences that it is very difficult not to see in them the work of an intention (of whom ? of what ?)."

After the considerations set forth, Professor Richet told me of some surprising " coincidences " which had happened to himself, but which I do not cite as they were told me in confidence.

This is the opinion of an eminent physiologist in the last years of his long and active life ; that is to say, after half a century of investigation and meditation on the phenomena of " clairvoyance in the future " considered in relation to

DISCARNATE INFLUENCE IN HUMAN LIFE

the stupendous philosophical problems of "Free Will" and "Fatalism." I am glad, therefore, that he also ended by adhering to the only rational solution of the immense mystery, a solution consisting in the recognition of the validity of both problems under discussion, of the existence of two spiritual laws apparently antagonistic, but mutually conditioned and harmonized with the prevalence of the one over the other according to the spiritual elevation of each individual.

It is none the less true that, recognizing the existence of a fatality in life, we are faced by another disturbing mystery to solve in connection with certain decrees of Destiny considered in relation to the human conception of Eternal Justice. We observe, in fact, that Destiny often hits the benefactors of humanity—including Jesus the Nazarene, Socrates, Joan of Arc—and strikes them down at the moment when they are most effectively fulfilling their noble mission. And in our case, Destiny struck down in the full vigour of manhood the most eminent assertor of survival scientifically understood. From this arises, in its most perturbing aspect, a perplexing question : how can it be explained that Destiny struck down a great apostle of the Spiritualist cause, at the moment when everything foreshadowed that by his genius combined with vast learning he would in a short time have won over the scientific world to that cause, by solving in the spiritualistic sense the problem of Being ?

Before such a mystery we must be satisfied with the explanation contained in the following psychographic message obtained by an English medium :

"Probably the activity of the great spiritualist-scientist was brusquely interrupted by death because through his work the road leading to the scientific demonstration of survival would have been traversed too rapidly, thus bringing about a grave crisis in existing religious institutions, and a general perturbation in a civil society not yet mature enough to accept a truth whereto it must gradually attain by slow evolution during the twentieth century. This being so, he was recalled to a spiritual existence, which, from your circumscribed and erroneous point of view, appears as a misfortune inflicted on an innocent victim, while in

SUMMARY OF EVIDENCE

reality it is a benefit and a reward bestowed on one who had accomplished all his duty on earth. Earthly existence is an insignificant parenthesis compared with spiritual existence."

Having reached this point, and being unable to digress by citing examples, I will state that the group of premonitions of death from which the victims do not save themselves by the tacit or expressed intent of the operating agent, contains a sub-group of auto-premonitions of death from an accidental cause, in which the victims go equally to meet their destiny because the supernormal message is given in an oracular, symbolical, or obscure form, so as not to permit anyone to interpret its meaning *until after the event*.

It is therefore more than ever obvious that this category of premonitions excludes absolutely their subconscious origin; but if anyone should doubt this, I ask him to reflect that in such a case he would be compelled to postulate the subconscious existence of an "integral personality" *which knows it is immortal, and acts accordingly* (which from our point of view is the same thing); because in cases of auto-premonition of death it would appear senseless to admit the existence of a "subconscious personality" destined to extinction with the death of the body, master of itself and of its own future, which being conscious of the fatality hanging over its own "conscious personality" (in other words itself) and able to save it from death by communicating to it precise details concerning the peril threatening it, yet, on the contrary, conceals this carefully, or hints at it in symbols incomprehensible *until after the event* with the precise intention of allowing both to die. And once the logical absurdity of such an interpretation of the facts is recognized, it follows that even supposing the premonitions under examination to have originated in the clairvoyant's subconscious, we should equally be led to recognize that the intentional reticence in question must have taken place in view of an *ultra-terrestrial finality*. And this is why those who uphold the subconscious origin of all premonitions, would be rationally obliged to admit the existence of an "integral personality" *which knows it is immortal and acts accordingly*.

DISCARNATE INFLUENCE IN HUMAN LIFE

Let us add that our critics would also have to admit that if the subconscious "integral personality" hides under a symbolical disguise the death menacing its own "conscious section," that is, itself, in that case it must also know that the event is predestined, inexorable, *fatal*. It follows that the supporters of subconscious omniscience could not avoid returning—*nolens volens*—to the spiritistic and fatalistic hypotheses.

If it be recognized, on the contrary, that premonitions of this nature can only take place by the agency of spirit entities, it would then be possible to explain them in a simple and natural manner, since no theoretical perplexities exist to prevent the admission that a "discarnate spirit" linked by affection to a living person threatened by a painful event, should seek to inform him of it telepathically; and if this happens constantly within the limits of a partial and symbolical representation which only gives him a glimpse, creating in him a state of beneficial trepidation intended to prepare him for it, all this is explained by the circumstances here considered, namely, that the spirit communicator is forced to keep within certain limits so as not to interfere with the inexorable course of human destiny; either because what happens has to happen, to the advantage of the presumed victim, or because he is forbidden to warn him.

It follows that by inferences rigorously deduced from the facts, we have reached a supremely important spiritualistic conclusion, which may be summed up in the three following propositions:

Firstly, that premonitory phenomena in general, like all other supernormal phenomena, may be "animistic" or "spiritistic" according to the circumstances.

Secondly, that these phenomena demonstrate unquestionably the existence of a fatality in life, although combined with an adequate dose of "free will," and this in varying measure, according to the grade reached by each individual in the ascending scale of the human species.

Thirdly, that in premonitions of death in general, a highly significant fact is constantly met with, namely, that they

SUMMARY OF EVIDENCE

are transmitted in oracular, symbolical or obscure form, so as to render them incomprehensible to those interested *until after the event* ; as though the transmitting agent were specially concerned not to interfere with the course of human destiny, but merely sought to give the victim or the victim's family, glimpses of the painful " trial " menacing them, for the purpose of creating in them a beneficial state of trepidation intended to prepare them. Now all this shows that in such contingencies the transmitting agent cannot be the subconscious of the medium or sensitive.

Lastly, we note that the premonitions of death from which the victims do not save themselves *by tacit or express intent of the operating agent*, not being ascribable either to " subconscious inferences " or " subconscious personalities," and still less to the impossible hypotheses of the " fourth dimension " or the " eternal present," for the above-mentioned excellent reasons, the conclusion necessarily follows that a part of the premonitory records has not been and never will be susceptible of elucidation, unless we first admit the existence and survival of the human spirit ; and this conclusion imposes itself on our reason with the force of an affirmation.



For the purpose of further demonstrating on the basis of facts, that all supernormal phenomena without exception, may be " animistic " or " spiritistic " according to the circumstances, I cannot avoid touching also on the phenomena of " psychometry," which, on the contrary, would appear exclusively explicable by the supernormal powers of the subconscious, taking into account their methods of manifestation, which consist in this : that if an object is placed in the hands of special sensitives, they can reveal its history, or describe the vicissitudes of the person who had used it constantly. In any case this is a great mystery, which does not, however, prevent us from affirming, without fear of error, that nothing in metapsychics is better certified and easier to verify than the phenomena of psychometry. This not being the moment to enlarge upon the subject, I will merely remind my readers that I have published a long

monograph on the *Enigmas of Psychometry*, to which I refer anyone desirous of learning more about this deep mystery.

Since I must limit myself to the thesis here considered, I will observe how also the phenomena of psychometry, like premonitory phenomena, may sometimes be "spiritistic" even when no apparent indications of external intervention exist. It is so in the following example, which, from the manner of its occurrence, would appear an excellent proof of the contrary view; and was held to be such by the person who obtained it. Nevertheless, on investigating it thoroughly, an apparently negligible factor is found in it, which assumes decisive importance in the spiritistic sense. It is a well-known case, but considering its theoretical value, it must have its place in this chapter of general synthesis intended to eliminate the destructive error that the spiritistic hypothesis is founded exclusively on the unstable basis of the cases of identification of the dead.

I will now give a résumé of the famous Lerasle case, which was thoroughly investigated by Dr. Eugène Osty (*Annales des Sciences Psychiques*, 1914, p. 97, and 1916, p. 130).

"On March 18th, 1914, Monsieur Mirault, resident at Cours-les-Barres (Cher), informed Dr. Osty that for a fortnight a fruitless search had been made for an old man named Lerasle who had gone out for a walk and had not returned. His relatives and friends in the first place, then eighty persons called together by the Mayor, had searched the neighbourhood methodically and for several consecutive days, without any result. In these circumstances Monsieur Mirault sent to Dr. Osty a foulard handkerchief belonging to the old man, requesting him to consult one of his clairvoyant somnambulists about the matter. Dr. Osty gave the handkerchief to Madame Morel, without specifying anything about it. The somnambulist described minutely the person of the missing old man, how he was dressed, the locality where he lived, and the path he had taken in the forest on the day of his disappearance, declaring finally that she saw his body lying in the wood, near a stream, among thick bushes. Now search parties were organized on the strength of the particulars furnished by the somnambulist, and old Lerasle's

SUMMARY OF EVIDENCE

body was found almost immediately. All that the somnambulist had stated or described turned out to be scrupulously correct, with the exception of one particular : she had seen the body ' lying on the right side, with one leg bent,' whereas it was in reality *lying flat with the legs stretched out*. In the three consultations held with the somnambulist, this vision occurred identically three times ; and at the second consultation, the somnambulist added these particulars : ' He does not go far into the forest. He feels ill, lies down, dies. . . . '

This triple erroneous visualization, taken together with the last phrase cited, is noteworthy for its great theoretical importance ; as I will now demonstrate.

I note first of all how the episode described is a classical case of genuine " psychometric cryptesthesia," in which no apparent indications of external intervention are found. However, as soon as we begin to investigate as to which kind of cryptesthesia answers best to the explanation of the case, we are perplexed and embarrassed, since the episode of the triple erroneous visualization of the sensitive tends to exclude all the forms in which true cryptesthesia takes place. Let us see.

If we presume a phenomenon of " vision at a distance," we soon discover that in this case the sensitive's triple error of visualization in seeing the corpse *lying on the right side with one leg bent*, whereas it was *lying flat with the legs stretched out*, is inexplicable ; and shows definitely that it cannot be a case of vision at a distance.

And for the same reason the hypothesis of the exteriorization of the sensitive's fluidic body must be equally excluded, since in that case the sensitive would indubitably have perceived the corpse in the position in which it was lying.

And for the same reason the hypothesis of telesthesia must be excluded, seeing that if the object handed to the sensitive had served to establish the " psychometric rapport " between her and the body sought for, in that case the sensitive would have perceived it as it was.

Neither is the hypothesis of the " memory of things " (psychometry or " tactile metagnomy ") sustainable, seeing

that the handkerchief belonging to the deceased could not contain *traces* of events which happened *after* the deceased had used it for the last time ; while the other circumstance of the living persons, relations and friends, who knew nothing about the matter, serves to exclude the other hypothesis of a presumable " psychic rapport " established between the sensitive's subconscious and the subconscious of a distant living person aware of the facts.

It only remains, therefore, to follow the psychometric-spiritistic hypothesis, whereby the influence contained in the handkerchief belonging to old Lerasle, would serve to establish a rapport with the spirit of the deceased, placing him in a position to transmit telepathically to the sensitive a succession of pictorial images intended to reveal the sad story of his departure from his home ; all this with the intention of leading to the discovery of his body. Now it is at this point that the triple error of visualization into which the sensitive fell is transformed into an excellent inductive proof in favour of the spiritistic interpretation of the facts ; since by accepting the hypothesis that the clairvoyante's informant was the spirit of the deceased, everything concurs to lead us to presume that the erroneous pictorial image perceived by the clairvoyante was really transmitted by the deceased as his last memory of the fatal moment when, lying on his right side and falling asleep, he passed from sleep to death. And it is logical to presume this for the following considerations : in the first place, because lying on the side is the natural position assumed by anyone preparing to sleep ; in the second place, because when the spasmodic movements of the death agony set in, causing the body of the deceased to assume a supine position (the position of stable equilibrium in which a body agitated by convulsive movements finally stiffens) the obvious presumption is that the dying man was in a comatose state ; and consequently, as a " spirit," he did not remember it. Therefore nothing is more natural than that on three consecutive occasions he should have transmitted to the sensitive the pictorial image of his body lying on the right side with one leg bent ; a true image of his last earthly memory.

SUMMARY OF EVIDENCE

It follows that if we accept this version of the facts the sensitive's triple error of visualization is converted into an excellent proof in favour of the thesis sustained, which is that of a probable extrinsic intervention in numerous cases of psychometry.



I will give a résumé of another episode in support of the position I have adopted. This is a well-known case, which aroused great interest at the time it occurred. I cited it in full in my monograph on *The Enigmas of Psychometry*. The narrator is the Australian banker, Hugh Junor Browne, who had the misfortune to lose his two sons during a cruise they were making in their yacht along the Melbourne coast. The parents were very anxious when their sons did not return, and applied for information to the famous medium-healer, George Sprigg. At this point Mr. Browne recounts :

" . . . A little before 8 a.m. Mr. Sprigg called. Taking my wife's hand as he went into the trance state, the first words he said were : ' Have you been down at the sea ? ' To which she answered : ' I have not.' He then continued : ' There seems to be a great depression of spirits in connection with the sea. At night, when all is quiet, you have great sorrow and trouble, and it seems as if you give way to tears.' (Which was quite true, as my wife on their not returning when expected was impressed that something serious had befallen them.) He completed his diagnosis, and again remarked : ' All seems connected with the sea.'

" For the first time, I now made a slight reference to what was uppermost in our minds by asking : ' Can you perceive any serious loss at sea ? ' To which the clairvoyant, still in the trance state, replied : ' I cannot see that they are in the spirit world, but if you will give me something by which I can trace them, I shall endeavour to find out.'

" I fetched the pocket books of my two sons and placed them in the clairvoyant's hand. Then he commenced : ' They seem to be in a small boat in a bend of a river, they have a big sail and a small one ' (which was quite correct). . . . "

Here, for the sake of brevity, I interrupt the citation

of the text, to observe that the medium furnished a minute and complete description of all the incidents of the cruise of Mr. Browne's sons, until the moment of the shipwreck, a description which was afterwards confirmed by the father's inquiries. Then one of Mr. Browne's sons manifested through the medium's mouth, furnishing further details of the drama, among them the tragic particular that his brother's body had been mutilated of an arm by a shark. This was confirmed in an extraordinary manner, for a shark was caught in whose stomach Hugh's arm was found, together with a piece of his waistcoat, his watch and a few coins. The watch had stopped at nine o'clock, the hour indicated by the medium as that when the shipwreck took place.

This is the substantial part of the dramatic event which happened in the family of the narrator, Mr. Browne. Now, from our point of view, we must note the circumstance, theoretically very remarkable, that *although the medium held the hand of Mrs. Browne, the mother of the dead boys*, he did not succeed in revealing anything concerning the fate of her sons until he was given the pocket books they had used. Now from this it is more than ever apparent that the function of the object psychometrized is to establish the "psychic rapport" between the sensitive and the living or *dead* person linked fluidically to the object; above all we have the refutation of an hypothesis dear to our critics, according to which, relations, friends and acquaintances would telepath all the vicissitudes of their lives to their relations, friends and acquaintances, which vicissitudes would remain indelibly impressed on their subconscious, whence the sensitives would extract it, thus giving rise to the illusion of communication with the dead. Now the above circumstance absolutely refutes this hypothesis, because if the medium, even while holding the mother's hand, could not reveal anything as to the fate of her sons, this shows that her subconscious had not perceived the circumstances of the tragedy telepathically; this is clear, since immediately following on this negative proof came the positive proof of the medium who revealed everything as soon as the influence of the sons, contained in the pocket

SUMMARY OF EVIDENCE

books used by them, placed him in a position to obtain the required information elsewhere.

Where then did he obtain it ? If we investigate according to the scientific method of the gradual elimination of unsustainable hypotheses, this is the result : Granting that the medium could not extract from the boys' pocket books the particulars of a drama which happened *after* they had left home for the last time, and consequently *after* they had used the pocket books for the last time ; granting that the circumstance we are discussing indicates that the medium could not extract them from the subconscious of the parents ; granting also that he could not extract them from the subconscious of anyone living, since no witnesses of the shipwreck existed, it follows that the " influence " contained in the pocket books served to establish a psychic rapport between the medium and the discarnate personalities of those who had used them, conformably with what the medium stated in trance, and with the testimony of the mediumistic communications which followed the psychometric analysis, in which the dead sons manifested through the medium's mouth, furnishing further particulars of the accident of which they were victims, among these the tragic particular, authenticated and theoretically most important, of the shark which had mutilated the body of one of them.

These are the rigorously logical deductions from the facts, and since other hypotheses by which to explain them do not exist, we are obliged to conclude that this second example concurs with the first to demonstrate that if we analyse with a more penetrating investigation the classical cases of presumed " psychometric cryptesthesia," whose origin it would seem necessary to attribute exclusively to the supernormal faculties of the human subconscious, we often come to clearly spiritistic conclusions ; and this owing to slight, not easily discoverable circumstances, which are theoretically valuable, in that they are inexplicable by any naturalistic hypothesis. Let the supporters of an " all-explaining animism " remember this.



Passing on to cite examples of " manifestations and appar-

itions of the dead some time after their decease," of which I have already given examples, as they were combined with other kinds of manifestations, I must warn my readers that, since we are dealing with a category of cases which includes a multitude of varied groups and sub-groups, rendering it impossible to exhaust the theme in this synthesis of my works, I must limit myself to giving outstanding examples found in the form of "hauntings," "obsession," and "identified apparitions of phantasms" seen collectively or successively.

Beginning with the phenomena of "hauntings"—a vast theme treated by me in two long monographs—I must limit myself to citing examples occurring in conditions which, although simple, are at the same time most significant from the point of view here considered.

In one of the monographs in question, I proposed to demonstrate that phenomena of haunting in general, are of an identical nature with those obtained experimentally in mediumistic séances, even to the point that there have been cases of experimental mediumistic manifestations which were transformed into phenomena of haunting, and other cases in which the inverse phenomenon took place, and the phenomena of haunting were transformed into experimental mediumistic manifestations; others again in which the phenomena of haunting ceased for ever in consequence of a mediumistic séance held for that purpose in the haunted place, or were arrested following on the fulfilment of a promise made at a death-bed and not kept. Lastly, numerous cases were noted in which haunting invasions manifested in a place where a suicide or a crime had occurred shortly before, or, less frequently, a natural death.

No one can fail to see that this impressive grouping of so many facts of different orders, all converging towards the demonstration that haunting and mediumistic phenomena are transformable, convertible and interchangeable, was scientifically equivalent to proof, and in consequence a notable step forward was made in the investigation of the causes. Let it be borne in mind that from this fusion of the two orders of manifestation there arose such eloquent

SUMMARY OF EVIDENCE

combinations of episodes as totally to subvert their theoretical interpretation ; in the sense that if the episodes themselves, considered separately, appear susceptible of interpretation by naturalistic hypotheses, yet, taken together, they exclude naturalistic hypotheses.

Thus, for example, in a case cited by me of bells ringing at the instant of a death which happened at a distance, the phenomenon in itself, if it had taken place only at the instant of death, could be explained by the telepathic hypothesis combined with " telekinesis " ; but since the bells rang for another forty days, transforming the manifestation into a case of " haunting," it follows that the hypothesis in question must be excluded, obliging us to fall back upon the intervention of the deceased, who manifested in this manner since it was for him the " line of least resistance," and persisted for forty days for the purpose of making known his spiritual presence to the members of the family ; an object which he succeeded in accomplishing.

And here, for brevity, I will state that analogous conclusions in favour of Spiritualism are applicable to all the varieties of cases collected by me in the classification in question.

I will now go on to cite two examples of the kind ; one of which concerns cases in which the phenomena " are arrested following on a mediumistic séance held for that purpose in the haunted place," and the other concerns " haunting invasions in places where a suicide, and more rarely a natural death, has taken place."

The following case is at the head of the group indicated. I take it from the review *Psychic Science* for January 1935 ; it is reported and commented on by the editor of that journal, Mr. Stanley De Brath. The names of the persons concerned in the episode are changed, for motives which will be apparent to those who read it. Here is the résumé of the episode :

" On the top of one of the oldest high buildings of Johannesburg a well-known firm of architects have their offices. We will call them the firm Clarke and Munroe, and only say that though they were equal partners in almost all the buildings they erected, in certain exceptional cases each partner had his own clients and acted independently of the other, and

DISCARNATE INFLUENCE IN HUMAN LIFE

did not share the fees. Munroe, after his wife's death, furnished one of the rooms of the office suite as a bedroom, and lived there.

"He died. About a month after his death, Charles, his son, rang up the Jameses on the telephone and explained that the room his father used to occupy as combined bedroom and office was haunted.

"This room was not needed by the firm, and the office furniture had been cleared out, but there remained two fixtures—a set of drawers and a wardrobe with a built-in filing cabinet. It was redecorated and let to a young accountant who stayed only two nights.

"The next tenant was a lady school teacher who refused to stay after the first night.

"The third tenant was a car salesman who stayed three nights.

"Each told the same tale of noises like the opening and shutting of the doors of wardrobe and cabinet and pulling out the drawers. As soon as the light was switched on the noise stopped and nothing was disarranged.

"Mr. Victor James—the medium—held a sitting in the room with his wife. Presently, as in the sittings at his own house, a luminous cloud gathered above the table, then moved to one side and took the form of a man. Though misty, the figure was recognized as Munroe. The son Charles was also present. The old man could not speak but impressed Mrs. James with what he wanted to say—that he was looking for a roll of plans: the elevations and sections of a ten-story building for the X-Y Bazaar in Commissioner Street. Charles broke in: 'That is the job Clarke says is his. He's working on the sketch plans for them now.' Slowly came the words from Mrs. James: 'But the job's mine. They've always been my clients. I finished those tracings a year ago, but the work was held up for a time. . . . The job should be Charles's, not Clarke's.'

"Victor James extracted a promise from the old man that he would not haunt the room any more, but would look elsewhere for the tracings. If he wanted any further help why did he not come along to a sitting at the Jameses' house?

SUMMARY OF EVIDENCE

"At this sitting Munroe came through. He had found the tracings. Charles was asked to attend the next evening.

"In order to prevent people saying that Mrs. James had remembered the message from the previous evening, Mr. Victor's hand was controlled for the first time after a lapse of six months, and the information was written in a hurried but quite legible scrawl.

"Charles Munroe was much impressed and took the earliest opportunity of proving whether the facts were as his father had stated. He found a complete set of tracings, plans, sections and elevations, pinned on the back of Clarke's drawing-board, and on the face of the board an almost exact copy of them which Clarke was pretending to be his own design.

"Without saying anything, Charles took his father's tracings away and sent prints of them to the X-Y Bazaar. They were approved with slight modifications, and the work went on, young Munroe signing his name to the plans and specifications, a right which Clarke never questioned. He knew when he was beaten.

"The room was now occupied by a bank clerk who seemed quite contented with his quarters and made no complaint about being disturbed at night." (*Idem*, pp. 250-1.)

I note that in the above case the circumstance of the haunting phenomena followed by a mediumistic séance in which a deceased person manifested who furnished proofs of identity and succeeded in getting his identity recognized, assumes a first-class theoretical importance in demonstration of the actual presence of the deceased communicator. It must be borne in mind that if the phenomena of haunting had not taken place previously in the rooms where the deceased had lived, the opponents of the spiritistic hypothesis would have suggested that the medium had extracted the veridical information from the subconscious of the dead man's partner, who knew that the architectural project conceived and drawn by the dead man, was not his property.

Naturally, no sensible person would consider for a moment such an absurd and arbitrary extension of the telepathic hypothesis, an extension contradicted by the law of "psychic

rapport " and by all the telepathic experiments made hitherto ; but, in any case, these critics would have equally maintained their position since they proposed an hypothesis which was *irrefutable because undemonstrable*.

It happens constantly thus with the opponents of the spiritistic hypothesis, who always make use of irrefutable, because undemonstrable, hypotheses. Professor Barnard published a book recently in refutation of the spiritistic interpretation of mediumistic phenomena, in which every time he finds himself faced by insurmountable difficulties from the " all-explaining animism " point of view, he clings tenaciously to the hypothesis of omniscient telepathy in the past and present, combining it with the hypotheses of the " fourth dimension " and the " eternal present "—two hypotheses ultra-metaphysical and undemonstrable, since they remain eternally unthinkable.

But not even these hypotheses combined with omniscient telepathy could explain the case considered here, because of the haunting precedent indissolubly connected with the mediumistic manifestation of a dead man who had lived in that room. Such a precedent clearly shows that in the case under examination the phenomena of haunting were provoked by the dead man for the purpose of attracting the attention of the living, and so communicating with his son to warn him that he was being robbed of the fruits of his father's labours. Having attained this object, the haunting phenomena ceased immediately.

Here I must once more insist on the fact of their immediate cessation, conformably with the promise made by the communicating entity. Why then did they cease so suddenly ? Why does the same thing happen in so many analogous cases ? Is not this perhaps a valuable proof that the generators of the phenomena were those same dead men who after claiming to be the authors of them, demonstrated it by facts, promising not to recommence, and keeping their word ? How can we explain all this concatenation of events so eloquent in the spiritistic sense, by means of the telepathic hypothesis or by that of the subconscious ? No doubt such an attempt appears desperate for the supporters of an " all-

SUMMARY OF EVIDENCE

explaining animism," but, in any case, I should be glad to know how they reason in such a difficult circumstance, since for anyone who reasons with a thread of logic, it is a fact that such a happy combination of phenomena of haunting, followed by mediumistic manifestations supported by proofs of identity, manifestations which determined the cessation of the haunting, leads inevitably to the exclusion of the telepathic and subconscious hypotheses. The other hypotheses to which our opponents have recourse in their embarrassment, those of the "fourth dimension" and the "eternal present," do not enter at all into such manifestations. It follows that this time the triumph of common sense appears assured.



The second example of the same order refers to "haunting invasions in places where a suicide has occurred."

Mr. Will Goldston, the well-known conjurer, recently published a volume of reminiscences entitled: *A Magician's Swan Song*. It contains an episode of the kind here considered, which happened to himself. He had already published it in *Tit-Bits* (December 12th, 1931) immediately after its occurrence. The suicide had been his tenant, and had come one day to say that he could not pay his rent. Goldston replied: "Well, old man, don't you worry about that! We'll let the matter hang over until your affairs are in a better state."

In his book he reproduces the particulars of the episode; and here is his narrative:

"In order to be convinced of the truth of an after life, it is not always necessary to go to a medium. Proof is sometimes forced on one.

"Some years ago a man who had an office in the building in which I am writing (Green Street, London), committed suicide with gas. The man's office was at the top of the building.

"One evening, some weeks after the inquest, I was working very late and very hard; all my thoughts were concentrated on the matter in hand.

"There came a sudden interruption. I heard a man's

DISCARNATE INFLUENCE IN HUMAN LIFE

footsteps on the stairs outside the office. Knowing that the outer door of the building was locked, and that it was extremely unlikely that any of the tenants of other offices would come in at that late hour, I walked out of my office on to the landing and called: 'Who's there? What do you want?'

"I heard the footsteps at the top of the building and I called again. Receiving no answer, I went up the stairs and shouted. Then, with an electric torch, I examined the place thoroughly. All the office doors were locked.

"I went back to my office and continued to work. Presently I heard the footsteps coming down the stairs. I went out on to the landing again, but there was no one there. Then I realized what was happening and, when I had locked my office door and was going down the stairs, I was rather glad I had an electric torch with me!

"A few evenings afterwards, I had the same experience over again. Finally, I got so used to hearing the footsteps when I was working late that I took no notice of them. Sometimes, when I was unusually late and was really half-asleep, I was suddenly startled to life by hearing three or four distinct raps on the back of a chair close to me.

"This happened many times that winter, for I was very busy at the time. I always regarded those raps as a kind of warning that I had done enough work for one day.

"Then, for some months, the rappings and the footsteps were not heard, and, for a time, I forgot all about them. Suddenly, one evening, I heard a thundering noise on the outer door of this office. I called out and got no reply. I put down my pen and was about to go out to see who the late visitor was, and then . . . I remembered.

"For a few seconds there was silence. Then came a banging on the door of the room—not the outer door this time! The force used was so great that my overcoat, which was hanging on the door, moved. I spoke; but got no reply. The banging was not repeated, and since that evening I have not heard the sounds of rappings and footsteps. Why?

"One cannot say for certain, of course, but I regarded that final loud banging as a 'good-bye.' The wandering earth-

SUMMARY OF EVIDENCE

bound spirit had found peace at last. That, at any rate, is the explanation I gave myself."

This is the conclusion arrived at by the witness of the facts, and it would be difficult to find a better explanation than that of the presence of the suicide's spirit, who had made an effort, as best he could, to manifest to one who had been generous to him. This explanation will appear more than ever opportune if we bear in mind that cases of this nature should never be considered singly, but cumulatively with all those analogous, among which are frequent cases of intelligent manifestations of every kind, and proofs of identity of the dead who manifest. And if it is so—if in places where tragedies or suicides, and more rarely, simple natural deaths have occurred, the fact of the spontaneous manifestation of phenomena of haunting is frequently found, sometimes in the form of heavy footsteps, raps, loud noises and throwing about of objects, sometimes in the form of phantasms often recognized by those who see them, or better still, unknown to those who see them but recognized from portraits—if this is so and if such a phenomenon has taken place constantly for centuries, we are logically led to conclude that the spirits of the dead really exist, and can sometimes in special circumstances manifest to the living, not as they wish, but as they can, according to the fluids and forces at their disposal.

On the other hand, we ask, how does telepathy enter into the cases of the dead who continue to manifest for months and years after their decease? And what have the hypotheses of "psychometry of localities" and "the persistence of images" to do with all this, since some haunting phantasms walk freely in the localities, and show themselves positively intelligent, not to say conscious of where they are, looking at the living, making signs to them, or even conversing with them? And how does the hypothesis of "telekinesis" pure and simple enter into the physical phenomena of raps, noises and throwing about of objects, when such phenomena are directed by an intelligence which often acts in a supernormal manner, as when the projectiles hit persons without hurting them, while if they hit pottery they smash it?

DISCARNATE INFLUENCE IN HUMAN LIFE

I recognize that the processes of comparative analysis applied to human convictions teach us that the environment in which we live and the cognitions assimilated in long years of study, so strongly dominate the orientation of our thought, that the most obvious facts do not suffice to convert those who are in the wrong. He who reads, if his mind is darkened by preconceived notions, will be perplexed for a moment but will forget at once and become more negative than before ; but if the same individual were to witness a manifestation of the kind, he would doubt no longer, since a similar experience disconcerts all preconceived notions.

I speak from personal experience. In September 1907 an intimate and dear friend of mine committed suicide from an excessive sense of honour. He was involved in a financial disaster, and fearing that he would not be able to meet his liabilities, he preferred to die. I was his executor. Immediately after his death a serious dispute arose among his heirs, and by order of the Court, the door of his flat was sealed. This particular is important in view of what happened a month later. It was impossible that anyone could enter that apartment without tearing off the metal seals nailed to the doorposts.

Now, after about a month, an English family living in the floor below had to move out in haste to prevent their servants, among whom was a wet nurse, from leaving at once. This was because during the night they heard the chairs and other furniture on the floor above being noisily dragged about the rooms, and heavy footsteps which made the ceilings shake. The eight families living in the house were at once in a great state of agitation and wished to break their leases and leave. I was informed of all this by the hall porter ; but when I tried to collect testimony to use in a report, I was sent for by the lawyer of the owners of the house, who sternly prohibited me from speaking or writing about the matter, threatening me with a suit for damages, with the seizure of my property and other legal proceedings which filled me with dismay ; he threatened among other things to sequestrate my magnificent library and seal up the door ! That is why I had to give up all idea of publish-

SUMMARY OF EVIDENCE

ing an account of the facts. Now, however, after thirty years, I venture timidly to refer to them, hoping not to call down upon my head the thunderbolts of the law. In the locality where the incident took place, it is still talked about, but . . . I did not mention it.

In conclusion : what I want to stress concerning this sad event, is its psychological repercussion on my own mind. At that time I had already been working for seventeen years at psychic research, and I knew of hundreds of cases analogous to that described. Now, it was as if I had never known that such phenomena occur, so profound and indelible was the impression it made upon me, an impression combined with the absolute certainty that it was my unhappy friend who manifested in this manner, since he was unable to do so in any other. As I have already observed it is one thing to read of phenomena of manifestation of the deceased soon after their death, and a very different matter to experience them personally, in whatever manner they occur.

I recognize that one may arrive at a scientific conviction of survival, exclusively and firmly founded on the experiences of others ; this may be obtained by collecting and classifying an adequate number of supernormal manifestations of every kind, and then applying to them the scientific methods of investigation, namely comparative analysis and convergence of proofs ; this work I had already done at that time, with the result that I possessed a reasoned and scientific conviction of the fact. Nevertheless, this appeared to me very different from the other, since it seemed by comparison a cold acquisition of the intellect which had not yet penetrated into the recesses of the subconscious personality, where unshakable convictions ripen by means of the vitalizing emotional element. This element was revealed to me in all its power when I had occasion to be personally involved in a manifestation having the indubitable character of the post-mortem intervention of a person dear to me ; an intervention presumably caused by the anxious desire of the deceased to communicate with the living for the purpose of vindicating his rights as testator.

I warn my readers that I am far from expecting others to

DISCARNATE INFLUENCE IN HUMAN LIFE

be convinced by what happened to myself. I merely wished to describe the psychological condition brought about in me by the case of a "poltergeist" in which I was directly involved in my quality of executor.



Passing on to cite examples of the phenomena of "obsession," a theme still disputed in the field of metapsychical research, I must begin with a few considerations.

Some years ago I published a long monograph entitled : *The Phenomena of Obsession and Possession*, and before deciding to write it I hesitated a long time, fearing that it might be considered premature to deal systematically with such obscure phenomena.

Professor Hyslop, who had happened to meet with several spontaneous cases of supernormal manifestations of obsessive character, had ended by becoming convinced of the reality of the facts ; and having in consequence conceived the idea of writing a book on the subject, he asked me to send him all the cases of the kind registered in my classifications ; which I accordingly did. He died suddenly, however, and had only time to write the first chapter of the book he had in mind, which was published in the *Journal of the American S.P.R.* In it he observes :

" Even after I had been convinced that spirits exist—and it required ten years to convince me of their existence—it required another ten years to convince me of obsession. . . . But at last the evidence came in a form which decided the question. I refer to the Thompson-Gifford phenomena. . . ."

After this he proceeds to relate and comment on three remarkable cases of that nature investigated by himself. (*Idem*, January 1925.)

Some years later Dr. Carl Wickland's work on the same subject entitled : *Thirty Years among the Dead*, was published in the United States. It is a work of great value, which is, however, somewhat lessened by the fact that the author tends to exaggerate the frequency of the phenomena under examination, believing that he has discovered symptoms of them in certain infirmities of the body, in certain

SUMMARY OF EVIDENCE

vicious habits, and in sudden alterations of character. This is no doubt often an error, but to a certain extent excusable in Dr. Wickland's circumstances, since in applying his special electro-mediumistic curative method to numerous patients afflicted with morphinomania, kleptomania and dipsomania, he had succeeded in curing them radically. The results obtained by him are, however, important, while it must be recognized that his wife's mediumship contributed largely to obtain them; but that does not suffice to prove the obsessive origin of cases of this nature, whose cure might with greater probability be ascribed to the well-known efficacy of suggestive and autosuggestive practices. I recognize, nevertheless, that in the work under discussion there are numerous episodes which suggestion and autosuggestion are powerless to elucidate, while the proofs of the presence of obsessing spiritual entities appear evidently and spontaneously in not a few of them.

In my monograph I cited several of these remarkable episodes; but I prefer to reproduce here two cases taken from the investigations of Dr. Magnin, of Geneva, who presented a long report on the subject at the Congress of Psychic Research at Copenhagen (*Compte-Rendu*, p. 328). In this report he describes and comments in a rigorously scientific manner on some remarkable cures which took place in his hypno-magnetic clinic. He writes:

" . . . Among the numerous patients afflicted with various forms of neurosis, and entrusted to my care by eminent neurologists and alienists, there were by good fortune in recent years several cases which seemed to open new horizons for therapeutic science. For this reason I feel it my duty to make them known to the eminent doctors and psychologists here assembled, since they are all highly competent in these matters. . . ."

Before citing as examples the two cases taken from Dr. Magnin's report, I must offer some considerations indispensable for the comprehension of the strange behaviour of some obsessing personalities whom this doctor succeeded in catechizing and thereby inducing them to amend their ways. Their behaviour was strange, but at the same time highly

DISCARNATE INFLUENCE IN HUMAN LIFE

instructive, since if numerous cases of the kind are analysed and compared, we are led to the conclusion that everything concurs to demonstrate that except in special cases, the amendment of the "obsessing spirits" is due to the fact that the mediumistic and hypnotic practices, by placing them in contact with the experimenters, succeed in *awaking them* and drawing them out of the condition of somnambulatory "mono-ideism" in which they lived and functioned; a condition which caused in the spirits themselves a permanent state of "credulity" analogous to that of the hypnotic state or of dreaming so that the spirits, being under the delusion that they were still alive, continued seeking to perform that particular action which constituted the "mono-ideism" to which they were a prey.

Now, since cases of "obsessing spirits" are for the most part caused by the fact of their having died while under the influence of sentiments of despair or hate, or while invaded by perverse instincts, or being the voluntary victims of vicious practices, it follows that they feel stimulated to satisfy their cravings incessantly and insistently (the notion of time not existing for them, any more than for the hypnotized and the dreamer); so that if they happen to be attracted within the orbit of a sensitive who has in his temperament something akin to their special mono-ideism, they influence him in the same manner, instigating him to vice and excess, or rendering him apparently demented. And they do all this while remaining irresponsible, or nearly so, for the harm they do; just as the hypnotic subject and the somnambulist are irresponsible for what they do. In fact in analysing cases of obsession it is found that if sometimes the spirits accomplish their action to the injury of the living intentionally, showing themselves capable of a form *sui generis* of reasoning, yet it is still and always a question of the form of reasoning met with in dreams and in hypnotic subjects; a reasoning which, although it leads them to the attainment of the desired object, is at the same time *lacking in good sense*, seeing that although possessing *executive* logic, it never possesses the logic of *reason*.

These considerations should be followed by other observa-

SUMMARY OF EVIDENCE

tions contained in my monograph, but they will suffice as they are, for the comprehension of these two cases.

Dr. Magnin recounts :

" Madame M., aged fifty-two, was suffering, according to the diagnosis of the four doctors consulted, from sclerosis of the spinal medulla. She often fell for no apparent reason, sometimes with such violence that she had already suffered the fracture of an arm, a wrist and her nose. These strange falls had begun seven years previously, and had continued, increasing in frequency and violence. For two years she had been obliged to walk about the house on all fours, and when in the street, she walked crouching so as to mitigate the consequences of her inevitable falls. Every kind of treatment was tried without success by Drs. Iglesias, André Thomas, Abadie and Cardonel.

" I began by trying a treatment of psychic re-education, insisting that the patient should give up walking on all fours or crouching. She submitted willingly, and notwithstanding frequent falls, continued to visit me every day.

" One afternoon, while she was awaiting her turn in the public waiting-room, a clairvoyant medium came in, whom I had sent for to utilize her faculties for another patient. When later I called the medium to my consulting-room, she, thinking to be of service to me, informed me that she had seen in the patient's aura the phantasm of a despotic, brutal, wicked entity. I can guarantee that the medium had not spoken to Madame M. or seen her walk. For my part, I had never mentioned the case to her.

" This spontaneous vision recalled to my mind that the patient had confided to me that her father had died of sudden cerebral congestion, in a violent access of rage, following an argument with her ; and the agreement of these particulars induced me to bring the two ladies together, leaving each in ignorance about the other.

" I put the medium in trance, and immediately she was controlled by the spirit she had described ; her features contracted, assuming an expression of inflexible harshness. Then she turned to Madame M., saying : ' My daughter, my poor daughter . . . I have already done you harm. . . '

DISCARNATE INFLUENCE IN HUMAN LIFE

After this she began groaning, complained of pain in the legs, made movements with her arms, as though putting on an overcoat, and after taking a few deep breaths, seized Madame M.'s hands, repeating: 'Luisa, my poor Luisa, I have already done you harm. . . .' Then continuing: 'But why did you prevent me from going out? Why did you follow me on my walks? . . . You remember . . . the overcoat. . . . You must not blame me. . . . Ah, that overcoat!' And here the medium repeated the movements with her arms, as though putting on an overcoat.

"It must be noted, firstly, that the name Luisa was correct, although the medium and I were ignorant of the fact; secondly, that the cause of the argument between father and daughter, which was followed by the father's sudden death, had been the overcoat, which he refused to wear, in spite of his great age (he was eighty) and the low temperature.

"I declare that none of these particulars were known to me.

"The state of the medium corresponded to that of spiritistic 'incarnation' or 'incorporation.' The father was represented as present, and the patient, and also her daughter, assured me that they recognized his identity in every detail of the spiritistic representation: voice, expression, gestures, the emphasis with which he spoke and in the manifestation of his character. I listened attentively to what the communicating personality had to say in self-justification; and he told me that for many years before his death, his daughter had oppressed him by her excessive care, precautions and attentions; that he had always been annoyed by her counsels, considering them as a usurpation of authority; just as he had never wished to have anything to do with the improvements introduced towards the end of his life, such as electricity, baths, modern habits and comforts. . . . Then he added: 'I died with the fixed idea that my daughter Luisa interfered with my life and independence, by preventing me from going out, from taking my walks; that is why I have attached myself to her, to make her realize her fault. . . . She must not bear me a grudge. . . . I did not know

SUMMARY OF EVIDENCE

I was injuring her. . . . It is you who have opened my eyes, freeing her physically and me morally. . . .’

“ Seeing the satisfactory turn events were taking, I began talking like a fervent Spiritualist, exhorting the spirit present to try to overcome his unreasonable and unfounded rancour, and to restore to his daughter the liberty to walk.

“ During our dialogue, the communicating spirit asked suddenly : ‘ And does Maurizio still feel bitter towards me ? I caused him some bad times.’ Now Maurizio was the name of the patient’s husband, but I did not know this. Soon after he added : ‘ Renato, that brave heart, that fine soul, has already tried several times to detach me from his mother, to free her in that way from my persecution, but I have remained in death exactly as I was in life, stubborn and headstrong, and I would not yield. Now, however, I deplore this.’ I note that this time also the name was correct and belonged to the patient’s son who had been killed in the war. I was ignorant of the name, as I was of the existence of the son and of the circumstances of his death.

“ My conversation with the communicating spirit terminated with his response to my request that he should restore his daughter’s liberty. He turned to his daughter, saying : ‘ Luisa, I am going to leave the house that was mine, in the spirit, as I have left it in the body. You will recover the use of your legs, and I will go away with Renato.’

“ The medium awoke and was about to leave, when she again saw the vision of the despotic and brutal man, but with a softened and almost gentle expression. She gave a minute description, which I transcribe :

“ ‘ About seventy-eight, uniform colour dark red, long straight nose, sunken eyes, puffy eyelids, pronounced jaws, hollow cheeks, bulging forehead, prominent and strongly marked cranium bones, bald head with a circle of white hair, enormously thick eyebrows, bristling in all directions. He is an old man, but well set up and not at all bent. I judge his height to be about a metre and seventy cm. I see above his head the figures 1913.’

“ This description was marvellously exact ; and this is the more remarkable since the patient’s father, obstinate

and eccentric, would never allow himself to be photographed. The date 1913 corresponded to the year of his death. I asked the exact date, and the medium replied : ' December 17th.' The actual date was December 18th, 1913.

" The medium also described the fatal overcoat ; ' dark grey, but not black ; very wide, very ample, very long, for it reaches to his ankles. In front I see two black folds, or vertical shadows which I cannot explain.' This description was exact ; and the two vertical shadows seem to have been the folds of the cape in use on old-fashioned overcoats.

" And now I will permit myself the observation that I was able to obtain the miraculous cure of Madame M.—as of many other patients—because I thought it right not to neglect certain indications, often accidental, sometimes banal, to which most doctors would not have attached any importance. I trust that psychopathic doctors, after having recourse in the interests of their patients to all scientifically authorized means, will not hesitate to have recourse to other means, although still empirical. I allude to the visions and auditions experienced by certain persons subject to hyper-æsthesia of the senses, persons whom we rightly or wrongly call mediums. . . . I do not hesitate to confess that the fact of my having taken these into account, although they are still occult processes, rendered me invaluable service in the treatment of the neuroses confided to my care by the leading doctors of Paris. And it was thanks to these empirical methods that I succeeded in curing a large number of infirmities considered incurable ; which cures, through ignorance of the causes, were called ' miraculous.' "

The case described is worthy of the attention of the competent, above all for the rigorously scientific method with which it was investigated, as well as for the testimony of the four doctors and alienists who followed its development. This gives to every incident in it a theoretical value, since we are sure of finding ourselves in the presence of certified facts. It is worth while to take into consideration also certain particulars of secondary importance, which are somewhat difficult to comprehend.

The episode theoretically most important is that of the

SUMMARY OF EVIDENCE

medium who noticed casually that in the psychic aura of a lady unknown to her there was a spirit with a despotic and brutal expression. Now if we consider that the medium was not sitting in a séance and that no one had asked her to observe Madame M. psychically, it must be agreed that this circumstance excluded absolutely the hypotheses of suggestion and autosuggestion, by which a subjective character might be attributed to the vision in question. And this being so, it must be concluded that the medium saw a phantasm in the psychic aura of Madame M. because the phantasm was actually there.

We may also add that another theoretically important consideration arises from the fact of this spontaneous vision, since it serves to eliminate a third hypothesis dear to our critics: that of the "objectivation of thought forms." It is well known, in fact, that in the cases of "transcendental photography," in which spirit forms recognized by the sitters remain impressed on the sensitized plates, the critics explain that the sitters had in mind the dead who manifested, by which means they themselves had really objectified the corresponding "thought forms," which forms were able to impress the sensitized plates. Now in the case under examination not even this plausible objection can hold good, seeing that Madame M., who in visiting Dr. Magnin to undergo the magnetic treatment, was far from imagining that her illness originated in a phenomenon of obsession of which her father was the cause, would not be likely to think of him with sufficient intensity to objectify his form.

From what has been shown, it follows that as an explanation of the vision in question we must exclude absolutely the hypotheses of suggestion, autosuggestion and projection of "thought forms"; and since there are no other hypotheses at the disposal of our critics, it only remains to admit the actual presence of the obsessing spirit; this is also confirmed by the fact that the spirit himself furnished an admirable series of proofs of identity.

I think, therefore, that we may consider as solved affirmatively the fundamental problem as to whether the strange infirmity from which Madame M. suffered originated in a

DISCARNATE INFLUENCE IN HUMAN LIFE

phenomenon of obsession. It remains to discuss the manner—somewhat difficult to comprehend—in which the phenomenon took place.

We observed previously that the behaviour of the obsessing spirit showed clearly that he was acting in a condition of mono-ideism analogous to that of a hypnotized subject ; and in consequence it must be concluded that if he had a consciousness *sui generis*, of what he was doing to injure his daughter, he felt no moral responsibility, although we certainly find in his behaviour an executive logic, but never the logic of reason. In this connection we note the “ movements of the arms, as though putting on an overcoat,” which automatism shows that the obsessing spirit acted in a condition of mono-ideism, with automatic repetition of the act constituting the mono-ideism itself ; as happens in the majority of cases of haunting, wherein the phantasm incessantly repeats the acts constituting the mono-ideism that chains him to the surroundings where he lived ; a condition analogous to that of the hypnotized subject and the dreamer. It follows that the obsessing spirit who reproduces automatically in the psychic aura of a living person a scene already enacted, is not conscious of the harm he does, and this is to a certain extent comprehensible. In the case here considered it must be said that the obsessing spirit of the father, reproducing automatically in the psychic aura of the daughter the scene of the overcoat which had cost him his life, pushed away with such imaginary violence the daughter who wanted to help him into it as unconsciously but effectively to cause her to fall. In fact, we have seen that when Dr. Magnin’s magnetic passes had succeeded in *awaking* him, he observed : “ Luisa must not bear me a grudge for it. . . . I did not know I was doing her harm. . . . It is you who have opened my eyes, freeing her physically and me morally.”

It seems to me, therefore, that the case under examination demonstrates clearly the existence of the phenomena of obsession, since the only naturalistic hypotheses at the disposal of our critics for the explanation of the fundamental incident of the vision of the phantasm by the medium, viz.

SUMMARY OF EVIDENCE

suggestion, autosuggestion, and the projection of "thought forms," are absolutely inapplicable to this incident.



The second episode taken from the report of Dr. Magnin, presents the absorbing problem of "obsession" from a different standpoint, which shows the scientific and humanitarian necessity of thoroughly investigating this problem. The narrator writes :

" Madame G., aged twenty-eight, suffered from periodical headaches, to which for some years an obsessing impulse towards suicide had been added. The patient had no physical defects, but from the psychic point of view her condition left much to be desired ; she was emotional, imaginative and very suggestible. She insisted above all on a symptom of ' agonizing pressure on the neck, enough to drive one mad,' accompanied by an intolerable sensation of weight on the shoulders. And the serious point was that when these symptoms appeared she was seized by an almost irresistible impulse to commit suicide.

" I subjected her to an intimate cross-examination, and she confessed to me that before her marriage she had been courted by a foreign officer whom she loved, but whom her family would not allow her to marry. The officer had ended by joining the Foreign Legion, and soon after he died. On learning this, I concluded that the origin of the obsessing idea must be connected with the death of the officer she loved, and it seemed to me that psycho-therapy was indicated. Several long conversations held for that purpose with the patient in a waking state, produced no result. Next I tried hypnotic suggestion, but in vain. Finally, I tried psychoanalysis of the subconscious contents of her psyché, using all known methods, but without discovering new elements which would throw light on the situation. And yet it was urgent to save this young woman inevitably condemned to suicide, seeing that one day or another she would be certain to yield to the dominating obsession.

" I therefore made a last attempt, and unknown to the patient, I sent for a clairvoyante who had astonished me

DISCARNATE INFLUENCE IN HUMAN LIFE

several times by the clearness of her visions and by her descriptions of 'personalities of the dead,' by means of which I was often able to establish their identity.

"No sooner was the clairvoyante introduced into the room where the patient was lying in a deep sleep, than she described to me a being who appeared to be clinging to the patient's back. Without showing my amazement or the great interest the vision held for me, I asked the clairvoyante to describe the exact position in which she saw the being invisible to me. She began thus: 'With his right hand he presses this lady's neck and with his left he covers her forehead.' Then, her voice choked by emotion, she exclaimed: 'He committed suicide and wants the lady to join him.' At my request she described the features, the strange expression and the character of the being she saw. I listened with ever-increasing interest, and although sceptical, I imitated her example and began conversing with this hypothetical being as a fervent disciple of Allan Kardec would have done. The medium kept her eyes fixed on the patient, transmitting to me the replies of the persecuting spirit.

"The conversation was long and very animated. The spirit's replies denoted a violent, passionate, obstinate nature; consequently, in spite of my scepticism, I experienced a real sense of relief when I learned from the medium that my warm exhortations had ended by convincing the persecuting spirit, who, moved to compassion for his victim, promised to renounce his criminal projects, and leave her in peace.

"I did not wake the patient until two hours after the medium had left, so that to this day she is ignorant of the latter's existence. Naturally I did not say a word to her of what had taken place, and she must remain for ever in ignorance of it. On leaving, she remarked for the first time that she felt much relieved in her mind; an encouraging observation which I received with joy.

"Two days later, when the patient appeared at my clinic, she was literally transformed, both in expression and manner, and also in her style of dress. Everything about her showed a complete revolution in her way of thinking; and in fact

SUMMARY OF EVIDENCE

she told me that from one moment to the next she had recovered her old character, her lost gaiety had returned, and her taste for art and literature had revived.

“ And after the memorable séance, so fruitful in practical results, Madame G. never again experienced the sense of pressure on her neck, the physical sensation of a weight upon her shoulders, or the psychic obsession of suicide. Her health was restored in every way, and I heard recently that she is now the mother of healthy twins.

“ This time also I will abstain from drawing any conclusions from the case reported. I limit myself to a scrupulous account of the facts. I must nevertheless recall once more that Madame G. was inevitably condemned to suicide, and that in order to restore her to life it was sufficient that I did not close my eyes to a phenomenon of clairvoyance, on the specious pretext that it was an inexplicable manifestation. . . . Must we not rather see in all this one of the finest results to which research into psychic phenomena has led us ? ”

So says Dr. Magnin. I observe that in other reports published by him on the same order of phenomena, he expresses himself in a manner which shows his inner conviction that facts of this nature can only be elucidated by the hypothesis of spirit obsession. Nevertheless, on the important occasion of the Congress of Copenhagen, where he found himself in the company of eminent scientists, who although persuaded of the existence of metapsychic manifestations in general, were for the most part sceptical or even hostile as regards the spirit hypothesis, he not only abstained from expressing his own opinion on the subject, but in referring to the present case, he remarked that the fact of the clairvoyante who saw an obsessing spirit in an attitude corresponding with the symptoms of which the patient complained, “ tended to make one think that in this circumstance the obsessing idea was so intense as to create a ‘ thought form ’ perceptible to the medium.”

Since I am certain that Dr. Magnin does not really believe in this interpretation of the facts, I hasten to state that the somewhat elementary considerations which follow were not formulated by me to teach those who know the arguments

thoroughly, but rather for the use of those readers who, not being profoundly versed in the technique of metapsychic manifestations, might not perhaps discern the reasons why the above interpretation is unacceptable. The following are the principal reasons :

1. Because "thought forms" consisting of vague ephemeral representations, or "fluidic simulacra," cannot take an active part in a conversation, cannot be catechized, and cannot show themselves repentant of their sins.

2. Because for the objectivation of the "thought form" of the dead lover, two circumstances would have been required : the one, that the sufferer believed in the existence of phenomena of obsession ; the other, that she was convinced of being obsessed by her dead lover ; whereas she had never been interested in psychic research, knew nothing about it, and was far from thinking of her dead lover in connection with the suicidal impulse that dominated her.

3. Because in the absence of any suggestion on the part of Dr. Magnin (who had hypnotized the patient and was the only person in psychic rapport with her), it would be difficult to explain the pertinent fact that the patient felt herself cured as soon as she awoke, and this following on the promise made by the obsessing spirit to leave his victim in peace.

4. Because the circumstance must not be neglected that in the analogous case previously described, it was shown that the hypothesis of "thought forms" would not hold good before an analysis of the facts ; so that if the obsessing phantasm was really such in the present case, then by the law of analogy, the same should be said of the other case in which the perception of the phantasm was obtained by the help of the same clairvoyante.

And I think this will suffice to eliminate in this case also the specious hypothesis of a "thought form."

Passing on to discuss the purely theoretical question of the state of consciousness of the obsessing spirit, it must be admitted that in the circumstances in which the incident took place, it would not be a case of post-mortem "somnambulic mono-ideism"—that is to say, of irresponsible automatism—but rather of a reasoning though brutal and selfish

SUMMARY OF EVIDENCE

mono-ideism; seeing that the obsessing spirit aimed at urging his beloved to suicide, so as to be reunited with her. Nevertheless, taking into account the fact that owing to the exhortations and persuasion of Dr. Magnin, he ended by being convinced that he was harming the woman he loved, and showed himself repentant, it must be inferred that if he could not be held irresponsible for the wrong he was doing, in any case his responsibility was attenuated by a form *sui generis* of moral incomprehension very similar to that which characterizes the actions of "hypnotic subjects."

However this may be, I repeat that this case and the other previously cited, in both of which the obsessing spirits seem to be to a certain extent aware of the injury they are causing to their victims, do not at all weaken the thesis here supported of the moral irresponsibility of the majority of agents in the phenomena discussed, a thesis which is founded on the comparative analysis of fifty-eight cases collected by me.

I close by drawing attention to the important problem here considered, which is of great theoretical value not only from the metapsychic point of view, but also because, as has been seen, it is susceptible of being turned to eminently practical and humanitarian uses, such as the curing of mysterious infirmities held to be incurable, saving the lives of many unhappy persons obsessed by suicidal impulses, and restoring reason and liberty to many unfortunates wrongly imprisoned in asylums.



And now I will relate and comment on some examples of "apparitions of the dead some time after their decease." This is a category of manifestations which when observed collectively or successively by several persons, absolutely excludes the hypotheses of suggestion, autosuggestion and consecutive hallucinatory objectivations, being thus particularly convincing in the spiritualistic sense.

This first case was recounted by Myers in the *Proceedings of the S.P.R.* (Vol. VI, p. 26).

"In the year 1867 I was married. . . . Our life was

DISCARNATE INFLUENCE IN HUMAN LIFE

exceedingly bright and happy until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was 'too fanciful,' and that there was 'nothing the matter with him,' I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

"An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them; to go quite early in the morning to breakfast, accompanied by the whole of our small household.

"We arranged, therefore, to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently, at 9 o'clock, we went upstairs, having as usual carefully attended to bars and bolts of doors, and at about 9.30 were ready to extinguish the lamp; but our little girl—a baby of fifteen months—generally woke up at that time, and after drinking some warm milk would sleep again for the rest of the night; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed, while I, wrapped in a dressing-gown, lay on the outside of the bed with the cot on my right hand. The bedstead faced the fireplace, and nothing stood between but a settee at the foot of the bed. On either side of the chimney was a large recess, the one to the left (as we faced in that direction) having a chest of drawers, on which the lamp was standing. . . .

"Gertrude was not yet awake, and I was just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow *to me*, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bedstead. I was too astonished to be afraid, but simply wondered who it could be; and, instantly touching my husband's shoulder (whose face was turned from me), I said: 'Willie, who is

SUMMARY OF EVIDENCE

this ? ' My husband turned, and for a second or two lay looking in intense astonishment at the intruder ; then lifting himself a little, he shouted : ' What on earth are you doing here, sir ? ' Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice : ' Willie ! Willie ! '

" I looked at my husband and saw that his face was white and agitated. As I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved *towards the wall* at right angles with the lamp. As it passed the lamp, a deep shadow fell upon the room as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall. My husband now, in a very agitated manner, caught up the lamp, and turning to me said : ' I mean to look all over the house, and see where he is gone.'

" I was by this time exceedingly agitated too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all, remarked : ' He has not gone out by the door ! ' But without pausing, my husband *unlocked the door*, hastened out of the room, and was soon searching the whole house. Sitting there in the dark, I thought to myself : ' We have surely seen an apparition ! Whatever can it indicate ? Perhaps my brother Arthur (he was in the navy, and at that time on a voyage to India) is in trouble ; such things have been told of as occurring.' In some such way I pondered with an anxious ear, holding the child, who just then awakened, in my arms, until my husband came back looking very white and miserable.

" Sitting upon the bedside, he put his arm about me and said : ' Do you know what we have seen ? ' And I said : ' Yes, it was a spirit. I am afraid it was Arthur, but could not see his face ' ; and he exclaimed : ' Oh ! no, it was my father ! '

" My husband's father *had been dead fourteen years* ; he had been a naval officer in his young life, but, through ill health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform.

DISCARNATE INFLUENCE IN HUMAN LIFE

I had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great ; whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

“ As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties ; and that at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly (had my husband yielded to him as he had intended before hearing the warning voice) have led him to ruin, perhaps worse. It is this fact which makes us most reticent in speaking of the event. . . .

“ . . . No condition of ‘ overwrought nerves ’ or ‘ superstitious fears ’ could have been the cause of the manifestation, but only, so far as we have been able to judge by subsequent events, a direct warning to my husband in the voice and appearance of the one that he had most revered in all his life, and was the most likely to obey.’

(Dr. C. and his wife confirm the above narrative. The husband of the narrator, Mr. P., also confirms it in these words : “ Without wishing to add more to the incidents recorded herein by my wife, I would simply note that the details of it are quite correct, and that the occurrence took place as stated.”)

This memorable episode is of both “ collective ” and “ successive ” order, but since the two phases of perception took place with the percipients in the same room, some extreme supporter of the telepathic hypothesis might consider this sufficient to explain everything. I therefore observe that in this case it would be necessary to presume that the narrator's husband, being about to venture on a dishonourable enterprise, had thought intensely of his father's honoured memory, provoking a corresponding telepathic hallucination in his wife, who, in her turn, directing her husband's attention to the field of her own objectivation, had transmitted it to him, so that the latter, seized with remorse at the sight of his father's phantasm, had fallen

SUMMARY OF EVIDENCE

victim to a complementary *verbal* auto-hallucination, wherein the phantasm reproved him in a commanding and reproachful tone, which verbal auto-hallucination the husband re-telepathed to his wife!

As will be seen, this is such a fantastic, distorted and absurd explanation, that all sensible persons would refuse to discuss it.

Excluding, therefore, the telepathic explanation, and noting the circumstance of the wife who was the first to see a phantasm unknown to her, pointing it out to her husband, who in his turn saw and recognized it, addressing it arrogantly and so provoking an immediate response from the phantasm, who solemnly reproved him, pronouncing his name twice in a reproachful and commanding tone; all these circumstances assume real evidential value in demonstration of the actual presence of the father's phantasm, which had come to prevent his son from venturing on a dishonourable enterprise.

And this explanation is strengthened by the fact that the two percipients observed in an identical manner the conditions under which the incident occurred—namely, the phantasm walking about the room, the projection of a shadow as he passed in front of the lamp, and his mysterious disappearance through the wall.

The enormous importance of cases of this nature from the point of view considered in the present chapter, is evident, since here the great truth is propounded that the experimental demonstration of the existence and survival of the human spirit, far from depending exclusively on the identification of the deceased by means of personal information furnished (as our critics constantly insinuate in their animistic conclusions), is on the contrary solidly based on an imposing series of supernormal manifestations of every kind.



I take this second episode from the *Proceedings of the S.P.R.* (Vol. V, p. 440). The narrator, Mrs. L. H., was a personal acquaintance of F. W. H. Myers, and by her wish her name does not appear.

Mrs. L. H. relates how on June 24th, 1874 (when she was

eight years old), her mother died at their home in Malta, and in deference to the wish of the deceased, the burial was delayed until the seventh day. She then proceeds :

“ On this particular evening the weather was stiflingly hot, and intensely still. I had been put to bed earlier than usual, and had no light in the room ; the venetian shutters were open as far as they would go, and the night was so beautiful that the room was quite light. The door into the nursery was only partially closed, and I could see the nurse’s shadow as she leaned over her work, and I gazed at the shadow of her hand moving up and down with an irritating regularity until I fell asleep. I seemed to have been sleeping some time when I woke, and turning over on the other side towards the window saw my mother standing by my bedside crying and wringing her hands. I had not been awake long enough to remember that she was dead, and exclaimed quite naturally (for she often came in when I was asleep) : ‘ Why, dear, what’s the matter ? ’ and then suddenly remembering I screamed. The nurse sprang up from the next room, but on the top step flung herself on her knees, and began to tell her beads and cry. My father, at the same moment arrived at the opposite door, and I heard his sudden exclamation of : ‘ Julia, darling ! ’ My mother turned towards him, and then to me, and wringing her hands again retreated towards the nursery, and was lost.

“ The nurse afterwards declared that she distinctly felt something pass her, but she was in such a state of abject terror that her testimony is quite worthless.

“ My father then ordered her out of the room, and telling me that I had only been dreaming stayed until I fell asleep. The next day, however, he told me that he too had seen the vision, and that he hoped to do so again, and that if ever she came to see me again I was not to be frightened, but to tell her that ‘ Papa wanted to speak to her,’ which I faithfully promised to do, but I need scarcely say that she never appeared again.

“ What has struck me as curious since then is that I saw her as she usually came to see me the last thing at night, dressed in a white flannel dressing-gown trimmed with a

SUMMARY OF EVIDENCE

band of scarlet braid and her long hair loose and flowing. She was not buried in that dressing-gown, and we had cut off all her hair.

"Years afterwards, when we were speaking of it, my father told me that she had always promised to come back after death if such a thing were possible. . . ."

(Mrs. M. S. H., the second wife of Mrs. L. H.'s father, now deceased, confirms the above narrative, as does also Lady E., a friend of the narrator and personally known to Myers.)

It is out of the question to return to the hallucinatory hypothesis in the case of this episode, which is of the collective and successive order, where the first to see the phantasm was a child of eight, who, awaking, appeared so little agitated at the sight of her mother, as to speak to her, thinking her alive. And the testimony of the father and nurse, who saw the phantasm as soon as they crossed the threshold, absolutely excludes this hypothesis.

I note further the circumstance of the dead woman who turned towards her husband when he called her by name, and then turned again to her child; this proves that it could not be a subjective simulacrum projected telepathically from the spirit of the deceased, but rather her actual spiritual presence. In that case the sorrowful gesture with which she manifested to her dear ones would also be explicable, considering that the poor woman was a young wife and mother, snatched prematurely from the love of her home.

Events of the kind set forth are so eloquent in the spiritualistic sense that even Dr. Osty—who is so violently opposed to the spiritualistic hypothesis as to remind one of the red *banderillos* used to infuriate the bulls in the Spanish *corridos*—even Dr. Osty is embarrassed when he has to allude to cases of "apparitions of the dead some time after their decease" perceived collectively or successively by several persons, and dispatches them with the remark:

"It is comprehensible that any explanatory presumption lacks solid basis when dealing with hallucinatory projections of the type of 'apparitions' which manifest some months or years after the death of the individual who 'appears,' and

DISCARNATE INFLUENCE IN HUMAN LIFE

who, as it sometimes happens, speaks, or re-enacts episodes of his life unknown to the percipients and found to be veracious, or gives useful counsel to the percipient ; *this confers on these events an appearance of initiative on the part of the deceased.*

“ It is true, however, that cases of this kind are found in the records in far smaller numbers than the ‘ apparitions of the dying.’ Nevertheless, among the cases collected *some are found which are supported by evidence of equal value to that of the other class of facts even when these latter are most fully substantiated.* Furthermore, theoretically speaking, events of this nature appear probable, since they are in everything analogous to others obtained experimentally with subjects to whom it has been suggested that they should put themselves *en rapport* with persons some time deceased. . . . Between the two series of facts *no difference exists except that of the different explanation indicated by the different circumstances. . . .*” (*Revue Métapsychique*, 1933, pp. 34-5.)

Precisely so ; between the cases of “ apparitions of the dead soon after their decease ” and the cases of “ telepathic apparitions of the living,” no other difference exists than that of the different explanation indicated by the different circumstances ; but this is equivalent to recognizing that in the case of “ apparitions of the dead soon after their decease ” we are dealing with a phenomenon which may be objective or subjective according to the circumstances, but which in both forms has its origin positively in the will of the dead person who manifests, just as in the case of “ telepathic apparitions of the living,” we are dealing with a phenomenon which may be objective or subjective according to the circumstances, but which in both forms has its origin positively in the will of the living person who manifests. Dr. Osty does not express himself precisely in these terms, but he is compelled to admit the same truth while adopting a prudently veiled phraseology. This does not alter the substance and importance of what he is compelled to admit by an imperious necessity of logic.

SUMMARY OF EVIDENCE

I take this third episode from the American review, *Psychic Research* (1928, p. 430), the organ of the American Society for Psychical Research.

Malcolm Bird, investigating officer of the cases that come to the Society's knowledge, heard the fact from the lips of the percipient. He writes :

" . . . For that second case of collective apparition . . . I am under no compulsion to preserve the anonymity of the participant who reports it to me. This participant is Mr. D. L. Dadirrian, a member of the A.S.P.R., and manufacturer of well-known sour-milk preparations. I have written up the oral report which he originally handed to me, and have obtained his assent to this narrative.

" I must say, first of all, that Mr. Dadirrian is to all intents and purposes totally blind ; he is barely able to perceive lights and shadows, within a distance of forty or fifty feet, and when the illumination is mild. . . .

" On September 7th, 1927, at about 7.15 p.m., Mr. Dadirrian and his cousin were sitting together in the covered portion of the porch. This cousin had been the head of the household on the female side since the decease of Mrs. Dadirrian, which was then of comparatively recent date. On the occasion in question, she sat on the south side of the porch, and he on the north side ; they were waiting for the chauffeur to finish his dinner and bring the car to take them to the cemetery. They were not talking, and Mr. Dadirrian states that there was no particular thought of any sort in his mind, he was just quietly waiting. At this point he heard footsteps on the gravel path, coming from the south side of the porch, at some distance. His curiosity was aroused ; he had no visitors in the house at the time, but several servants. His state of mind is sufficiently indicated by the query which he addressed to his cousin :

" ' Hattie, I hear footsteps on the gravel ; one of the helps must be going to the village. When they come to the front, will you see which one it is ? ' "

" The lady responded that she heard no footsteps ; that it must be the boys playing in the street. The street is about a hundred feet from the porch, and Mr. Dadirrian was

certain that the sounds he heard did not proceed from that quarter. He insisted :

“ ‘ No, this is someone walking on the gravel, right in front of us.’

“ As he was speaking, the steps kept coming nearer and nearer, and the sound continued to get clearer and clearer. It finally came right in front of the stairway, and Mr. Dadirrian was expecting that the person would go down this and that he would next hear the noise of footsteps on the concrete, which of course he could easily distinguish from steps on the gravel. He queried his cousin once more :

“ ‘ Hattie, Hattie, don’t you hear those footsteps ? They are right in front of us. Who is it ? ’

“ This time she made absolutely no reply. Mr. Dadirrian feared that he had spoken a little crossly, and assumed that it was on that account that she remained silent. He continued to hear the steps, but instead of going down the stairs and on the concrete, they continued on the path around the house, going north and gradually becoming fainter.

“ Giving up the attempt to get information from the, presumably, offended lady, Mr. Dadirrian now called out in a loud voice :

“ ‘ Who is there ? Is it Poten, Margaret, Cecil, Roy ? ’

“ The sound died out gradually in the distance, however, without his receiving any reply. He concluded that it must have been one of the servants, who either did not hear him or pretended not to. The chauffeur came in due course, after half an hour or so, and the trip to the cemetery ensued. It lasted perhaps an hour, and throughout this time Mr. Dadirrian noted that his cousin was very quiet and subdued.

“ On their return to the house, he went for a walk with his man in the brilliant moonlight. His cousin, who usually went to her room to write when left alone, varied this custom by remaining seated in the porch. When Mr. Dadirrian returned from his walk, however, she had gone to her room. He had his man read to him for a while and then retired.

“ In the morning, after having dressed, it was his custom to have a cup of coffee and a cigarette in his room, and his cousin usually came in to read the newspaper headlines to

SUMMARY OF EVIDENCE

him. Upon entering his room on the morning of September 8th, she at once addressed him :

“ ‘ I am going to tell you something, but I don’t want you to get upset.’

“ Mr. Dadirrian was entirely at sea as to what she had on her mind. She continued, substantially in these words :

“ ‘ You know last evening, while we were sitting in the porch, you said that you heard footsteps on the gravel, and asked me to see who was going to the village ? And I told you I did not hear any steps ; that it must be the children making a noise in the street ? You replied that you knew they were, but that you heard also footsteps on the gravel, close to us ? And you remember, after a while you spoke again, repeating that they were right there, and asking me again if I did not see the person ? Well, I looked then ; and whom do you think I saw ? I saw Dolly (Mrs. Dadirrian) with a bright smile on her face. It looked as though she were wearing a long grey cloak with her hair down, but I could see no feet or hands. It seemed as though she were gliding over the path. She disappeared, going north on the path between the pines. The reason I didn’t answer you at the time was that a cold perspiration broke out on my forehead. I had heard from other people of spirits being seen at times, but I had never believed in them and when I saw Dolly, I was dazed and speechless. The reason I wanted to sit out alone afterwards, when we returned from the cemetery, was that I thought I might see her again. But nothing appeared.’

“ . . . Mr. Dadirrian is most emphatic that the above account, which has been read to him, is accurate, and that in particular he said absolutely nothing during the experience to indicate the course of the steps as he heard them, continuing northward past the stairs. Yet it will be noted that the cousin saw the apparition going over exactly the route indicated by his auditory impressions. This tends strongly to dispose of the suggestion that his cousin was imposing upon him. . . .”

The narrator makes the following comment :

“ This story, so far as my acquaintance with the literature

DISCARNATE INFLUENCE IN HUMAN LIFE

of the subject goes, is unique in the circumstance that the apparition which was *seen* by the *seeing* observer, was *heard* by the observer who relies upon the *auditory* sense for his contact with the world. I am not entirely clear in my mind whether this constitutes better evidence for the physical reality of the apparition than is offered by the more ordinary instances of collective visual apparitions. But it at least affords a striking variation on these."

Regarding these last considerations of the narrator, I observe that the cases of telepathic apparitions of a collective order, with the variant of the different sensitives who perceive the same manifestation by impressions of the different senses, are fairly frequent in the records of telepathy, as also in those of apparitions of the dead. In this last order of facts I will mention an episode cited by me in another work, in which three percipients had three different impressions, but equally veracious, of the presence of the same phantasm of a deceased person; one of whom *saw* her, another *heard her voice*, and the third *perceived a delicious scent of violets*; this corresponded with the circumstance that the body of the lady who appeared had been literally covered with violets.

Nevertheless, the case considered here is unique in the following particular: that the percipient who had become aware of the presence of the phantasm by means of an *auditory* impression, would not have been able to perceive it in any other way, being blind. One would say, therefore, that the deceased wife intentionally and telepathically impressed her husband's sense of hearing, knowing well that she could not manifest herself to him in any other way, and that she manifested simultaneously to the cousin in objective form so that her husband might learn whose were the footsteps he had heard, at the same time contriving that the impressions of the two percipients should admirably corroborate each other, even to the important particular of the direction taken by the phantasm, so as to furnish to her dear ones and to the world of the living an incontestable proof of her survival.

It must be added further that also from the point of view

SUMMARY OF EVIDENCE

of those who concede a spirit presence in the case of a certain number of telepathic phantasms and apparitions of the dead, the episode recounted is more evidential in that sense than is the case with episodes in which the vision of the phantasms is collective but only visual, since it contains two separate proofs, which converge towards this demonstration.

Moreover, in the case under examination the spiritual presence of the deceased wife appears to be confirmed by the circumstance of the phantasm *who smiled at her relatives* ; this shows that it was not a purely telepathic projection of the thought of the deceased. However, it is clear that even if we inclined to this last explanation, the origin of the case would not be changed, seeing that it would still be the case of a dead woman who projects telepathically the vision of her own simulacrum to her dear ones for the purpose of informing them of her survival.



I take from *Light* (1923, p. 729) this fourth episode, recounted by Sir William Barrett, the famous physicist, member of the Royal Society and one of the founders of the Society for Psychical Research. It is a very remarkable episode, in which the phantasm of a deceased Anglican clergyman *was seen by five persons* in a church in Dublin where he had officiated for fifty years. Sir William Barrett recounts :

“ Shortly after his death, my dear and intimate friend, Canon Carmichael, LL.D., was seen to walk up the pulpit stairs of the church in Dublin where he had been incumbent for fifty years. He was vested in surplice and hood and was seen by no less than five people to stand by his successor, the Rev. R. H. Murray, Litt.D., during the few minutes of a brief address on Survival.

“ Dr. Murray tells me he saw nothing but felt some presence near him to which he would have attached no importance had it not been for the fact that, within two hours after the service, three gentlemen and one lady, seated in different parts of the church, quite independently of, and unknown to, each other, told him what they had seen, *before*

they had spoken of it to anyone. Hence there could have been no collusion, nor was there any object behind the pulpit to give rise to an illusion, nor were the observers expecting such a vision ; in fact they were all sceptical of such things. Moreover, each one gave exactly the same details ; e.g. that the Canon wore his usual long surplice and hitched it up as he ascended the pulpit stairs as he used to do ; that he looked very life-like and very happy ; appeared younger than when he last preached ; that he smiled at his daughter who sat below the pulpit, and who gave me personally a detailed report. Each observer noticed that the Canon had on a hood with a different-coloured lining (red) to that worn by Dr. Murray, which was blue. This, in fact, is the difference between the LL.D. and Litt.D. hoods, of which all the observers were not aware.

“ It is impossible to explain away such concordant and independent testimony, nor is it easy to see how it can be merely a subjective impression. My own opinion is that the soul can sometimes, when rare and propitious conditions occur, by a creative and subconscious act, clothe itself temporarily in an intangible material form, a thought form, a simulacrum of that with which it was familiar when on earth. There is much evidence to show that this can also occur when a living person is in deep sleep. It is all very wonderful and incredible, but so is the creation of an infant in the womb ; the unconscious influence of the mother guiding tangible material particles into both the physical and mental simulacrum of some of his ancestors.”

This is the interesting case recounted by Sir William Barrett, a case he knew of at first hand, that is to say, the deceased was his intimate friend and he received the particulars directly from the two principal people concerned—the daughter of the deceased and the Rev. Dr. Murray. The latter had, in fact, felt the impression of a presence near him, while the five percipients simultaneously saw the phantasm of his predecessor standing beside him. There is no doubt as to the authenticity of the facts, which are positively certified. They must therefore be explained, and if this appears very simple by the hypothesis of the actual intervention of the

SUMMARY OF EVIDENCE

deceased clergyman who manifested, it would on the contrary be inexplicable by any naturalistic hypothesis.

We have seen that Sir William Barrett draws from the case under examination a strong theoretical bias in favour of Spiritualism, while his explanatory considerations also appear legitimate as regards the marvellous reproduction in the phantasm of the minutest characteristics of physical identity, which reproduction he attributes to the well-known power of thought and will, capable of moulding, even in the world of the living, perfect fluidic simulacra which can be photographed. Nevertheless, in the case under examination, this phenomenon should be interpreted in a somewhat different sense—namely, by supposing that by an act of will the deceased *had clothed his spirit* in a perfect simulacrum of himself in his vestments. This last variant is necessary in order to explain the important circumstance of the phantasm who *smiled at his daughter*, thus showing that he was present in spirit in his simulacrum. It must be added that the other circumstance of Dr. Murray, who had experienced the sensation of *a presence* near him, localized at the point in space where the others saw the phantasm of the deceased, concurs strongly to demonstrate his spiritual presence.

From another point of view, I observe that in half a century of research, the cases of apparitions of the dead seen collectively or successively by several persons, have accumulated in an imposing manner and there are several hundred in my classifications. Now we must not forget that we are dealing with events which exclude any naturalistic explanation, and consequently afford convincing proof in demonstration of survival. And this being the case, it is well to insist once more on pointing out the deplorable error into which those persons fall who imagine they have demonstrated that it is not possible to prove human survival scientifically by means of the personal information furnished by the deceased communicators, and who believe they have thereby neutralized for ever the hopes of those who affirm on the basis of facts that human survival will one day be experimentally, scientifically and definitely demonstrated by means of metapsychical investigation.

DISCARNATE INFLUENCE IN HUMAN LIFE

If, however, the "apparitions of the dead soon after their decease, observed collectively or successively by several persons," suffice even by themselves to confound the supporters of an "all-explaining animism," how can the fact be explained that in spite of the occurrence of ever new cases of this nature, there are many scientific investigators of mediumistic phenomena who remain immovable in their materialistic convictions? This is the case with the majority of cultured persons, who read accounts of analogous events without ever learning anything from them; but if we desire to investigate the cause, it appears obvious that there is a very simple explanation which may be summed up in the phrase formulated by me when describing a case of haunting that happened to myself. "It is one thing to read of cases of apparitions of phantasms of the dead, and a very different matter to be involved in an event of that nature." It is therefore an interesting psychological problem, on which it will be useful to insist by supplying further illustrations.

In one of my monographs I cited the remarkable case of Mrs. Winifred Mundella, to whom in a grave crisis of her life, the phantasm of her mother appeared and indicated the road to follow; the phantasm was perceived simultaneously by the little dog of the deceased, who ran to welcome his mistress's simulacrum. And the narrator closes with these words: "Those who *have seen*, know for certain that death does not exist." Now this last observation made a profound impression on me, since it agreed with the very observation which I made myself in the case of an incident of haunting in which I was concerned.

It is a fact that those who *have seen* the authentic phantasms of their dear ones who have smiled at them, spoken to them, or proved in other ways that they are sentient and intelligent phantasms (as is the case in the above episodes), for the rest of their lives have no doubt as to the future beyond the tomb. They no longer doubt because they know by experience the truth in question; they alone know by what subtle and infallible objective and subjective impressions of the spirit they arrived in an instant at the solution of the mystery of existence. It follows that their

SUMMARY OF EVIDENCE

affirmative testimony is far more important than the gratuitous opinions pronounced by pedantic theorists, who waste their time in coining neologisms and substituting them for demonstrations. On the other hand, it is equally true that the majority of those who have to be content with reading or listening to the events which have happened to others, agree certainly, every time, as to the spiritistic character of the latest episode they have met with, and remain thoughtful and shaken for a while, but end invariably by forgetting it, as they had already forgotten the numerous analogous episodes previously brought to their knowledge. Consequently they invariably fall back into their earlier perplexity, continuing all their lives to behave in the same manner, passing from one case to another, from one proof to another, always forgetting everything, and groping perpetually without arriving at a definite conclusion.

Unfortunately this psychological phenomenon is not met with only among hurried and superficial readers, destitute of philosophical sense, but is found in all classes of readers and students, even among the most eminent students of metapsychical science, and it happens with such frequency that we must infer that it is due to a congenital imperfection of the human mentality, which is only able to keep present in its consciousness a very small part of what it virtually knows concerning a given subject, with the consequence that human reasoning almost always inducts and deducts from partial data, arriving at pitifully mistaken conclusions. It remains, therefore, to resign ourselves to the inevitable, although this imperfection of human reasoning causes astonishment to those few who possess the modest but important faculty of keeping constantly in mind all the data of the problem to be solved which in our case consist of innumerable varieties of metapsychic episodes inexplicable by any naturalistic hypothesis. These, if studied in conjunction, are transformed into a cumulative and logically irresistible proof of the experimentally certified intervention of the spirits of the dead in supernormal manifestations. For them the demonstration of the existence and survival of the soul has already for a long time been acquired for

DISCARNATE INFLUENCE IN HUMAN LIFE

science, on the basis of facts, and it is only the congenital imperfection of human reasoning that prevents the majority from recognizing it.

While I am on this subject, it is well to mention another variety of sceptical investigators, who are afflicted with a far more conspicuous imperfection of their reasoning powers, which is the cause of errors in their logical judgment. Comparing these with the first, it must be said that the first are *normal and reasonable sceptics*, for whom the possibility always exists that they will yield one day to the cumulative proof of facts ; whereas the second, among whom are found cultured and highly respectable persons, are possessed of an *unreasonable form of scepticism* which will never be dispersed, even if the imposing mass of all the multiform and excellent proofs brought to light in the past and present, were placed at their disposal simply because their mentalities are not prepared to do so. Consequently we see the curious spectacle of these gentlemen, who are enthusiastic over the smallest incidents of telekinesis, telesthesia and psychometry, remaining unmoved before the most extraordinary phenomena of "apparitions of the deceased at death-beds," "apparitions of the deceased soon after their death," "cross correspondence," "Egyptian, Arabic and Chinese xenoglossy," "spirit identity" and so on. This is because, being able to assimilate the first, they realize their value, while not being able to assimilate the second, they remain indifferent. Add to this that for them, as for the others previously alluded to, the irresistible force of cumulative proof does not exist, since they constantly forget all the episodes that are not in agreement with their prejudices, but keep an imperishable record of all the perplexities inseparable from a science in its infancy. These perplexities, although real, are of secondary order, and in no way weaken the great fact that we have succeeded in drawing up imposing classifications of supernormal phenomena of the most varied kinds, animistic and spiritistic, all converging towards the demonstration of the existence and survival of the human spirit.

The following considerations by Dr. Gibier are applicable to them :

SUMMARY OF EVIDENCE

“The number of intelligences afflicted with ‘psychic lacunæ’ is greater than is generally believed. Just as there are individuals totally irresponsible to music or mathematics . . . so there are individuals who will never succeed in assimilating the truths existing outside what may be called their ‘lucid zone,’ taking the simile from the function of searchlights, which at night launch their luminous bands in a given direction, beyond which all is darkness and mist. All men possess their ‘lucid zone,’ although with infinitely varied radius and luminosity. It follows that if there are evident truths which remain inconceivable for many intelligences, this happens because these truths are outside their ‘lucid zone.’” (Dr. Gibier, *Analyse des Choses*, pp. 33-4.)

Precisely so, and the happy simile of the “lucid zones” is so appropriate to the facts, as to be applicable to the whole of humanity under many aspects, but it is especially applicable to the present case; I therefore beg my readers to bear it in mind, so as to make use of it when occasion arises.

It remains to note the curious and inevitable corollary of this psycho-physiological characteristic of the “lucid zones” in the human mentality—namely, that those who do not possess a “lucid zone” directed towards the comprehension of the new “Science of the Soul,” live in the illusion of possessing discernment in all directions; and in consequence they accuse others of being the victims of mystical preconceptions. This being so, it is useless to insist on trying to convince those who cannot understand.

Nevertheless, I hasten to add that if it is true that eminent scientists are in analogous conditions of partial, psychic obscuration, this does not alter the fact that our admiration and gratitude are due to them for what they have done with the “lucid zones” of their mentality, so powerful in other directions, to the advantage of science in general, and metapsychics in particular; since their merits are in no way diminished by a psychological condition inherent in the physiological functions of their organs of thought.

Conclusion

THE present work, consisting of a substantial résumé of my numerous publications dealing with the subject suggested to me by the Organizing Committee of the Spiritualist Congress of Glasgow, is of notable theoretical value, since from the synthesis of many publications condensed into a small volume, a long series of important secondary or sectional conclusions results in impressive succession, conclusions derived from all the classifications of supernormal manifestations—animistic and spiritistic. These conclusions, although of a *particular* order, converge in a cumulative mass towards a weighty *general* conclusion: the spiritistic solution of the formidable problem investigated by the new science of Metapsychics.

I do not think it opportune to repeat here all the secondary conclusions reached, but will only mention three, which are of fundamental importance.

In the first place, I claim to have succeeded in demonstrating that the subliminal faculties cannot be the germs of new senses destined to evolve and become stabilized in the humanity of the future; and this for many reasons discussed by me on the basis of facts, but above all since everything concurs to prove that the possession of supernormal senses would be irreconcilable with human nature, and that civil, social and moral institutions, far from deriving benefit from it, would be shaken to their foundations, with the consequence that the psychic evolution of the species would be arrested and deteriorate, if the great biological law of the "struggle for life" no longer operated.

Once this demonstration was reached, we have found the way clear to a comprehension of the true nature of the supernormal faculties under discussion, which are the "spiritual senses" of the subconscious personality, senses existing latent in the recesses of the subconscious and wait-

CONCLUSION

ing to emerge and function in a spiritual environment after the crisis of death, just as the earthly senses exist latent in the embryo, waiting to emerge and function in an earthly environment after the crisis of birth.

In other words: If it appears indispensable that the human embryo, destined to live and function in an earthly environment, has to reach it ready provided with appropriate senses, to function after the crisis of birth, it must be equally indispensable that the discarnate spirit has to reach a spiritual environment provided with appropriate senses, ready to function after the crisis of death because it is impossible that the spiritual senses should be *created out of nothing at the instant of death*. It follows, then, that if the spirit survives, it must possess them already formed, and in a latent state, so that they may enter into relation with the new environment awaiting it, without which the spirit could not survive the death of the body. Hence we learn that animistic phenomena furnish man with the most impressive and incontestable proof of his own survival.

In the second place, I claim that we have succeeded in demonstrating that it is possible henceforth to restrict within definite limits the powers of the subliminal faculties; those powers designated by the names of "clairvoyance in space and time," "telepathy," "telesthesia," "psychometry," "telemnasia" (this last in the sense of reading in the subconscious of others without limits of distance); with the consequence that the most formidable weapon at the disposal of the opponents of the spiritistic hypothesis has been wrested from their hands.

In the third place, I claim that we have succeeded in demonstrating how, even if we admitted, as a theoretical concession, that the subconscious faculties possess the divine attribute of omniscience, even that would not neutralize the possibility of one day obtaining scientific proof of human survival; a possibility firmly rooted in the entire complex of supernormal manifestations—animistic and spiritistic; not only in the proof of spirit identity founded on personal information furnished by the deceased communicators, as our opponents constantly assume.

DISCARNATE INFLUENCE IN HUMAN LIFE

It thus appears evident that the solution in the above-mentioned sense of the three fundamental problems in question, is equivalent to the solution in the spiritistic sense of the problem of " Being " ; whence it follows that " Animism proves Spiritualism," and this to the point that without Animism, Spiritualism would lack foundation.

At the same time, and complementary to the conclusions reached, I have discussed thoroughly in two long chapters the cases of " mediumistic communications between the living," and the phenomena of " bilocation " ; two categories of manifestations theoretically very important for the corroboration of these conclusions in the spiritistic sense.

In the chapter on cases of " mediumistic communications between the living " I began by explaining how these, occurring by processes identical with those whereby mediumistic communications with the dead occur, offered the possibility of better understanding the origin of the latter, and throwing new light on the cause of the errors, interference, and subconscious deception which are met with ; but above all contributing in no small degree to establish the reality of mediumistic communication with the dead ; inasmuch as in communications between the living it was possible to verify the reality of the phenomenon by questioning the persons *at both ends of the line* and discovering that the facts occurred as the supernormal dialogue affirmed. Hence arises the significant inference that when at the other end of the line there was a mediumistic personality who claimed to be a " spirit of the dead," and proved it by furnishing biographical information unknown to anyone present, in that case it should be rationally concluded that the spirit of the dead who claimed to be present was actually at the other end of the line, just as, in communications between the living, it was positively proved that the living person who manifested mediumistically was equally at the other end of the line.

Once the problem to be solved was placed on a basis of positive fact, it remained to clear up a perplexity inherent in the manner in which the two orders of phenomena take place ; a perplexity consisting in the telepathic hypothesis,

CONCLUSION

understood in the sense of faculties for selecting personal information in the subconscious of others without limits of distance (telemnasia). Our critics have used this last hypothesis for the purpose of affirming that when a mediumistic personality furnished biographical details unknown to anyone present, this did not show that the spirit of that particular deceased person was really present, since, it being impossible to assign limits to the telepathic faculties, it was presumable that the medium had extracted the details furnished from the subconscious of absent persons. It was seen, however, that such an arbitrary hypothesis was mistaken in its first proposition, since we succeeded in demonstrating that it was possible to restrict within well-defined limits the inquiring faculties of telemnasia; and we saw later that, passing on to analyse mediumistic communications between the living, we had likewise succeeded in demonstrating that the second proposition was also mistaken, since the communications in question, far from consisting in a fantastic process of the alleged nature, consisted in a real and actual conversation between two subconscious personalities. This served to place the problem on a different basis, since it had to be inferred that if this last circumstance transformed mediumistic communications between the living into definite proofs of the identity of the *living* communicators, then it must be similarly concluded regarding mediumistic communications with the dead, which must also be accepted as proofs of the identity of the *dead* communicators, always assuming that in the one case, as in the other, evidential conversations of the nature indicated took place.

It follows that the solution in the above sense of the important problem depending on the methods whereby supernormal relations between two "psychisms of the living" take place, assumes a notable theoretical value. It may be stated in this connection that Dr. Eugène Osty had already arrived at the same conclusion while investigating the phenomena of "metagnomy" (somnambulistic lucidity), concerning which he observed that far from it being a case of supernormal faculties capable of selecting information

DISCARNATE INFLUENCE IN HUMAN LIFE

in the subconscious of others, he was dealing with a conversation between two psychisms *en rapport* with each other. And he expresses himself thus on the subject :

" . . . In reality we are the victims of an illusion when, arguing from appearances, we presume that the sensitive extracts the information from a latent mentality. The observer loses this illusion as soon as he seeks by experiment for the explanation of the phenomenon. Only then will he realize how the phenomenon takes place—namely, that when a sensitive proposes to reveal to others personal details concerning the living, *his psychism becomes the inciter which provokes the activity of the psychism to be revealed*. It is therefore by a sort of real and subconscious conversation that the mental couple elaborate such supernormal knowledge . . . It follows that it must not be asked of the sensitive to reveal that which a certain absent person thinks at the moment of the experiment, but to act as though the absent person were in his presence. Only in this manner can we cause two subconscious personalities to converse with each other, and the result of such a collaboration between two psychisms is translated into the indications furnished by the sensitive concerning the absent person and the circumstances of his life." (*Revue Métapsychique*, 1926, pp. 14-15.)

So says Dr. Osty, who is the highest authority on this kind of research. As will be seen, I only brought a contribution of exceptional facts which served to corroborate what he had already observed on his own account.

Such an important theoretical solution is equivalent to the definite condemnation of the absurd hypothesis according to which the personal details furnished by mediums about the dead, details often unknown to those present, were extracted by the mediums from the subconscious of absent persons who had known them in life and who selected them from the immense tangle of mnemonic impressions existing there in a latent state (telemnasia).

There is no doubt, therefore, that the important verification of the facts under examination serves admirably to simplify the problem of proofs of spirit identity, restoring

CONCLUSION

all their theoretical value to the manifestations of the dead who furnish personal information unknown to those present. In this case, the example of "mediumistic communications between the living," in which it is shown to be impossible to establish psychic rapport with unknown persons, would render incontestable the spiritistic interpretation of these manifestations.

In order to avoid any misunderstanding, I will refer again here to what I explained in another place—namely, that in cases of mediumistic communication between the living it is possible to establish psychic rapport with absent persons unknown to those present ; but only on the condition of presenting to the sensitive an object carried for a long time upon the person of the absent individual with whom it is desired to communicate (psychometry). This is, however, an "exception that proves the rule," since it does not alter the indispensable basis of all psychic rapport, which consists in the synchronization between specific vibrations, a synchronization existing between persons who know each other, and obtainable indirectly by means of an object which has absorbed the specific vibrations of the individual sought for. At the same time I observe that this indirect method of obtaining psychic rapport serves to corroborate what takes place in "mediumistic communications with the dead," wherein it is similarly possible to establish a psychic rapport with deceased persons unknown to those present, on the condition of presenting to the medium an object carried for a long time on the person of the unknown deceased individual with whom it is desired to communicate. This phenomenon took place ordinarily with the medium Mrs. Piper, just as it takes place normally with any genuine medium.

In this connection I observe that the analogy of wireless telegraphy will help us to understand how the phenomenon of synchronization takes place between living persons who are not acquainted, and between the dead and the living in analogous conditions. That is to say, the object saturated with the vitalized fluid (or specific vibrations) of the living or dead person unknown to the medium, acts as a "transmitting station" and a "receiving station" synchronized

DISCARNATE INFLUENCE IN HUMAN LIFE

on the same wave-length, in which the messages sent out by the first infallibly reach their goal, since the electric waves expand spherically *ad infinitum*.

Passing on to my other chapter, in which are summed up the phenomena of bilocation, which, from the theoretical point of view, is more than ever important, I will limit myself to observing that I specially insisted on the phenomena of that nature when they are observed at death-beds, remarking how this last manner in which animism occurs would suffice by itself to demonstrate human survival on the basis of facts ; all the more so if we consider that by this means we pass with unbroken continuity from animistic phenomena when they assume the form of " phantasms of the living exteriorized in the preagonic crisis " to spiritistic phenomena when they assume the form of " phantasms of the deceased who manifest soon after their death," or of " apparitions of the deceased at death-beds," without counting the other significant ways in which the dead manifest, which are described and fully commented on in Chapter V.

This fifth chapter is by far the most important of the book, since in it is demonstrated, on the basis of facts, that even if divine omniscience were conceded to the human subconscious, we should not succeed in neutralizing the possibility of scientifically proving survival. And this being the case we are entitled to affirm that the material collected and commented on in this chapter, demolishes all the hypotheses and all the legitimate objections at the disposal of our opponents, thus establishing our case in an indisputable manner.

How imperative it was to set forth clearly the simple truth here propounded is seen from the fact that the objection to the presumable existence of an " omniscient cryptesthesia " has not only constituted the favourite weapon of our opponents, but was even recognized as legitimate by some of the most eminent supporters of the spiritistic hypothesis, who sought to neutralize its force by invoking " common sense " and " reason," which, according to them, should have sufficed to exclude an hypothesis whereby divine

CONCLUSION

powers are conferred on the subconscious faculties. It would, on the contrary, have been useful to show them into what a grave metapsychical error they fell in holding that the experimental proofs of survival rested exclusively upon the cases of spirit identity founded on personal information furnished by the deceased communicators, whereas, in reality, they were firmly founded on the entire complex of supernormal phenomenology—animistic and spiritistic—in which all the manifestations converge towards the demonstration of the existence and survival of the human spirit. Now it is this last truth which is demonstrated in the present work, by examples taken from various categories of supernormal manifestations collected and commented on in the fifth chapter.

It is indeed curious that it has not hitherto occurred to anyone to indicate to our critics the error into which they persistently fell, and that no one has thought of pointing out to certain eminent supporters of the spiritistic hypothesis, the deplorable mistake into which they also fell, in recognizing their opponents' objection as justified. I note that among these was Dr. Gustave Geley, the supporter of a scientifically understood Spiritualism, who held as legitimate the objection in question, recognizing its neutralizing effect and declaring it impossible to eliminate it for the present, although indubitably fantastic and philosophically absurd. And that is why he invoked common sense and reason regarding it. A curious error in a thinker of his standing, especially if we consider that he persisted in it all his life, seeing that after admitting its neutralizing effect in one of his first books, he admitted it still more frankly in the last period of his life, sending a message to the Copenhagen Congress, in which he expressed himself in these terms :

" . . . For the moment any direct and immediate proof in favour of survival runs the risk of being peremptorily excluded by the great majority of scientists, even by those versed in metapsychics. These last observe that strictly speaking any phenomena whatsoever can be explained by the subliminal faculties. And it is evident that if multi-form capacities of exteriorization were recognized in the

DISCARNATE INFLUENCE IN HUMAN LIFE

mediums, powers of subconscious ideoplasty, cryptemnesia, thought reading and lucidity, there would be no possibility of an infallible proof of spirit identity. It would be useless, in my opinion, to deny this and to persist on the lines of personal identification. The direct demonstration of human survival, supposing it to be possible, will not be the basis but the crowning point of the metapsychic edifice." (*Compte Rendu*, p. 38.)

And, as I said, he expressed the same opinion many years before in his book, *L'Être Subconscient*, in the following terms :

" It is evident that if we allow an unlimited development to phenomena of exteriorization, and a corresponding power to the subconscious faculties, we can explain everything, without requiring to fall back upon the intervention of spirit entities." (*Idem*, p. 103.)

It was therefore natural that Dr. Osty should seize upon Dr. Geley's unfortunate statements at the Copenhagen Congress, and use them to demonstrate that in the last period of his life he had renounced his spiritualistic convictions. This gave Dr. Osty the opportunity to comment on the fact, observing that " the fine intelligence of Dr. Geley, open to all truth, had not failed to discover that everything in metapsychics was explicable by the transcendental powers of the living " ; a conclusion very far from the truth, both in substance and in the personal allusion ; but as regards the personal allusion I hasten to add that Dr. Osty acted in good faith when he thus expressed himself, since he did not know that Dr. Geley had formulated the same opinion in one of his first books ; when, that is, he was incontestably a convinced Spiritualist, as in fact he remained all his life. I can vouch for this personally from the last letters received from him. What really emerges from this reiteration of the same error at the Copenhagen Congress, is this : Dr. Geley had persisted throughout his life in attaching importance to the fallacious supposition that the only supernormal manifestations demonstrating survival were the cases of spirit identity founded on personal information furnished by the deceased communicators.

CONCLUSION

In this connection it is opportune to note that the error into which Dr. Geley fell on the one hand and Dr. Osty on the other, is an eloquent example in confirmation of what I said at the end of the fifth chapter concerning a psychological phenomenon—namely, the great difficulty, strangely general, of keeping constantly before the mind all the data constituting the problem to be solved, data perfectly well known to him who forgets them ; with the consequence that human reasoning nearly always induces and deduces from processes of partial synthesis, arriving at sadly mistaken conclusions. Now, in our case, both Dr. Geley and Dr. Osty knew thoroughly all the categories of phenomena enumerated by me in the fifth chapter, yet, when the moment came to make use of them, they completely forgot them, both arriving at mistaken conclusions, one in an attempt to defend, the other to undermine, the foundations of the spiritistic solution of the problem of Being.

All this effectively corroborates the following observation of Stanley De Brath : “ It is remarkable that the average Spiritualist, and still more the average opponent of Spiritualism, shows an almost complete disability to base conviction, or opposition, on the mass of proven facts.” Precisely so, and this is a statement which assumes the value of an important lesson which should never be forgotten.

I conclude by summing up the results obtained, in the form of a reply to the problem set before me by the Organizing Committee of the International Spiritualist Congress of Glasgow : “ Animism or Spiritualism : which explains the facts ? ” I reply :

Neither the one nor the other can by itself explain the whole complex of supernormal phenomena. Both are necessary for the purpose and cannot be separated, since both are the effects of a single cause. This cause is the human spirit, which when it manifests in transient flashes during incarnate existence, determines animistic phenomena, and when it manifests mediumistically, during discarnate existence, determines spiritistic phenomena.

From this an important conclusion results—namely, that

DISCARNATE INFLUENCE IN HUMAN LIFE

metapsychic phenomena considered comprehensively, beginning with the modest typology of the mediumistic table and raps on its wood, and ending with apparitions of the living and materializations of vitalized and intelligent phantasms, may be animistic or spiritistic phenomena according to the circumstances. In fact it is rational to presume that what a discarnate spirit can accomplish, an incarnate spirit should also be able to accomplish, although not so well ; on condition, however, that he is in a transitory phase of vital depression, which phase corresponds to an incipient process of disincarnation of the spirit (physiological sleep, somnambulistic sleep, mediumistic trance, ecstasy, swooning, narcosis, coma).

It follows that in metapsychics we have constantly to analyse supernormal phenomena case by case before pronouncing as to their animistic or spiritistic origin, which is equivalent to recognizing that the gravest error into which an investigator can fall, is that of being in haste to generalize, extending to a whole group of supernormal phenomena the conclusions legitimately applicable to a single episode investigated. This is the error into which both the supporters of an all-explaining Animism and of Spiritualism too often fall ; in the former, however, this error is a systematic rule, since if it were not so, they would not be supporters of an all-explaining Animism.

DATE DUE

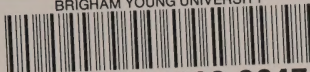
DEC 27 1995

JAN 04 1996

MAY 03 2012

APR 24 2012

BRIGHAM YOUNG UNIVERSITY



3 1197 21060 9647

